MOODY AND SANKEY

With "Happy New Year"
to Bro J. W. Sale
from Wheeling Mission

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A. L. Moore

Ira D. Sankey

MOODY AND SANKEY

AN AUTHENTIC ACCOUNT

OF THEIR

LIVES AND SERVICES.

BY

FRANK S. READER.

NEW YORK:
E. J. HALE & SON, PUBLISHERS,
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1876.

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BY
FRANK S. READER.

PREFACE.

THE object in writing this book is to present in a condensed, yet complete form, a record of the two American Evangelists whose names have become household words in every christian home in our land. By condensing the work, it is put in such form as to be had at a reasonable cost, and yet preserve its completeness and correctness.

The sketch of Mr. Moody is made up from accounts received from his personal friends, which insures its reliability. Though condensed in size, all the particulars of his life that show his character and power are given in as much detail as is necessary for a proper history of the man and his success in his work.

The author, having enjoyed a long personal acquaintance and intimate friendship with Mr. Sankey, is peculiarly qualified to give a full, complete and correct record of his life. It is the only correct biographical sketch of the great Singing Evangelist that has ever been published in any form, and it is confidently believed that those who desire to know something of the sweet singer who has charmed so many thousands will find in this work a fair, full account of his life and his life work.

The record of their work in Great Britain and America has been made up from reliable sources, and is believed to be a complete narrative of their astonishing work and success.

Neither Mr. Moody nor Mr. Sankey is, in any sense, responsible for this work nor pecuniarily interested in it. Both are averse to notoriety, and would prefer that no books be written about them; but, as such books have been written, the author deems it a matter of justice that one more should be added to the number in order that the lives and work of both may be equally given in full.

The author takes this occasion to return thanks to those who have so efficiently aided him in preparing the matter for this volume, and he earnestly trusts that their united labors may be instrumental in leading all our countrymen to take a deeper interest in the great work of which "Moody and Sankey" are such able representatives.

FRANK S. READER.

New Brighton, Pa., January 31, 1876.

"CEMETERY HILL, WEST NEW CASTLE, PA.

February 10th, 1876.

Messrs. E. J. HALE & SON, New York.

Gentlemen: Your favor of the 5th inst. is before me, in which you request me to write you what I know about the familiarity of Mr. F. S. Reader, of New Brighton, Pa., with my son, Ira D., and consequent capability of narrating his life; to which I reply, that I know them to have been very intimate friends and companions while together for a long time as clerks in my office, and remained so until they left this vicinity, and I believe they still remain special friends; and I know of no one, outside our family, who has had better opportunities of becoming acquainted with the personal history of my son than Mr. Reader.

Very respectfully yours,

DAVID SANKEY."

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D. L. MOODY.

CHAPTER I.

THE subject of this sketch, DWIGHT LYMAN MOODY, was born on the 5th of February, 1837, in an old house on a farm near Northfield, Massachusetts. The old homestead was located on the side of the mountain, in one of the most delightful spots in all that region of picturesque and pleasing scenery. Dwight was left fatherless when he was only about four years of age, his mother being the only stay of a large family.

As might naturally be supposed, his boyhood life from this time was one of extreme rigors and hardships, just the kind fitted to mould the perfect man, from a boy full of the love of sport, and ambitious to be something. His mother was a representative New England woman—ready to take hold of any duties before her; and with sufficient spirit and energy to fully qualify her for the task of rearing properly her family. In her religion, she was, and is yet, a Unitarian, and of the most faithful of religionists, in early leading her little brood to trust in the Providence which she believed ordered all things for the best.

She had a powerful influence over Dwight, and was the only person who could induce him to do what he was not desirous of doing; and it was doubtless her never faltering love for him, her prayerful interest in his behalf, and her anxious solicitude that he might go forth into the world in every sense fitted for its manifold duties, that prevented him from fall-

ing into excesses, and gave the world such a noble Christian teacher.

It is not possible to give the readers of this work incidents of the precociousness of the boy Dwight, that early marked him as a promising youth, unless it be from his pranks of mischief and insatiable love of boyish sports and tricks: but we have to present to them an ordinary boy, so full of animal life, that the only future which seemed in store for him was to labor with muscle, and be the pride of his village for native strength and activity.

He was always a leader. Among the boys with whom he grew up, he naturally took the lead, and they would all gracefully fall in line and obey his commands. Thus far, one able to read human character might have seen in him the embryo general, so far as spirit and force, combined with leadership, were requisite for such a calling.

He would not improve his mind, for the reason that he had no love for that kind of work. The result was, he received but little schooling, not even having become a graduate of the "People's College." No part of his present great success is attributable to the study of books, or the refinement of learning, but in great part to his inherent genius for leadership and labor, and an earnest impulsiveness to do good.

He was not naturally of a religious turn, but his mother did all she could, with the best light she had, to give him religious training. As soon as he was old enough, he was sent to the Unitarian Church, and was there trained and taught according to their faith. Very little impression was made upon him, however, and afterward, when he entered upon life in the great world before and about him, he was in good condition to be influenced by whatever might seem to him the

best way. Doubtless the prayers of his mother had a restraining influence, but the truths and principles of the Christian religion had found no place in his mind, so that he was free to adopt whatever course he chose under the influences about him. He relied upon no one but himself. He had no fears about his ability to do whatever he wished to do, hence nothing daunted him. With this indomitable spirit applied to study, he would have distanced all in his classes at school; would have been a leading spirit in all literary ventures and entertainments; but there was too much fun and frolic in his constitution to admit of the irksomeness of study, and close attention to similar duties.

The time came in his life, as it does in that of most boys, when he made up his mind that there was not room enough in his native town for him, and that he must go out into the great world and seek his fortune. In the spring of 1854 he left his home, conscious of his own powers to get along; and full of self reliance and pluck, plunged boldly into the great unknown before him. He was not long in finding his way to Boston—the pride of New England, and the wonder and admiration of its youth. In this city he found employment in a boot and shoe store belonging to his uncle, a man of strict integrity and Christian character, and just the man needed to hold in check the wild youth who had found a place with him. Here Dwight displayed the same energy and force of character, that had distinguished him as a leader among the boys. He was always on business. Nothing could divert him from the one grand object now before him, to prove himself capable and trustworthy in the position given him by his uncle. His lack of learning and refinement was much in his way to gain him ready access to the hearts

and good will of his associates. But this lack was largely in his favor in the end. Feeling his inferiority, and painfully conscious of his want of education, he was rendered unhappy at times, but never lost heart. He was attentive to the minutest details of his business duties. He was quick-witted, and his fellow clerks soon learned that they had a match in the uncouth country boy, and that it was only a matter of time until he would outstrip them all, unless they were more vigilant and attentive. Like many another boy accustomed only to hard knocks and the sorest privations, he had imbibed the notion that this life was an unceasing warfare in the strictest sense of the term, and if he desired to succeed, he must overcome all opposition, and be master of the field. This was uppermost in his plays with his schoolmates, and it was not to be wondered at that he should carry the same spirit into every transaction of life.

He was a regular attendant at a Congregational church, where he fell into good hands. The pastor of the church was an excellent man, and his ministrations produced a deep and profound influence upon the heart of the boy. It was not a great while until the spirit of God found its way to his heart, by which he was convinced that he was in need of something he did not possess, to give him peace and happiness. He was rendered very uncomfortable; but here, as in other things, his sturdiness of character, and indomitable will, led him to face his tormentor, and find out what it all meant. He took more interest in the Sunday School, and paid closer attention to the exercises of this hour of service. He was not long in finding himself curious about the strange things that the Bible taught, and he began to ask questions in his abrupt and original way.

He had a most excellent teacher—one of those men who seem to take a special interest in every member of his class, and especially in one who may seem to be friendless and alone. He took a deep interest in Dwight, and was glad to use every opportunity to instruct him, and show that he was interested in him. But one effect could follow such action as this toward such a character, and the boy became very fond of his teacher, whom he regarded as a true friend, and in whose judgment and character he had the utmost confidence.

With the kindly aid of his teacher, he put his whole heart into the work of seeking the Saviour, and it was not long until he was satisfied that God had pardoned all his sins, and that he was free. He entered upon his religious work as he sold boots in his uncle's store —he looked upon it as a business that must be attended to, and consequently gave it the needed attention. He was fully determined to go forward and perfect the work commenced in him, and it was never known that he faltered for a moment in his efforts to arrive at a perfect Christian manhood. In the spring of 1855 he was taken into the church in which he had been converted, and became one of its most useful and active workers while he remained in the city of Boston.

In the autumn of 1855 he left Boston and its cultured life to go into business in the great city of the Northwest, Chicago, where there was a constant demand for such men as he. He obtained a situation in a boot and shoe store, and set himself to gain a fortune, which, in his boyish dreams, was the ultimate point of happiness in human life. He was determined to succeed, and he bent every energy in Chicago to win favor with his employer and to gain customers. During his three or four years connection with business in this city he fully

developed the power and genius that were in him. He was economical in his personal expenses, and very precise and correct in his habits. He spent no money in any way that would not make a good return of some kind. While other clerks and business men expended their incomes, wholly or in part, in theatres and fast life generally, he abstained from everything of the kind. This was not done from economy alone, however, but as well from a belief that everything that was wasting in time, means, or mind, was in itself harmful, and should be scrupulously avoided.

He was not an ascetic either. While he was heartily opposed to all amusements or employments that were not of an ennobling character, he was thoroughly in sympathy with such as were innocent, and at the same time boisterous and diverting. He cannot be classed as an ascetic in any sense, unless it be in his seclusion from sin, with which he will have no companionship whatever. His prime reason for his strict habits of economy was, that he was very anxious to gain a fortune; and there were few clerks in all that enterprising city who had a better prospect before them for gaining such an end. His employers all liked him, and with good reason. His sales were always large, and had much to do with placing a good credit to the employers' bank account. He detested lounging around doing nothing, but must be at work. Unlike the traditional man of trade, he never waited for something to turn up, but went actively to work to do the turning up himself.

During his stay in the business houses of Chicago he spent some time in improving his mind. Not so much in the acquirement of literary attainments as in the disciplining of his mind to patient work, and in speaking. At school he was quite ready in declamation, and it was about the only thing he did learn in his boy-

hood days. He was fond of discussion on theological questions, and was as apt in handling his arguments as many men of maturer years. By means of these discussions with his fellow clerks he was brightened up considerably, and received some preparation for the work of his after life. He seemed to have much better success in these exercises than in his church speaking, which did not always meet with favor. The older brethren were not anxious to be urged to a closer performance of their duties by a youth like Moody.

The time had now come in his history when the whole aim of his life was changed. Immediately upon his arrival in Chicago he connected himself with a church, and went to work. He was incessant in his efforts to induce the young to attend the church, and set himself to missionary work in good earnest. He brought many young men with him to the church to which he belonged. His labors in this direction were blessed, but he did not receive the encouragement from his brethren that he deserved. Not that they disapproved his work in the least, but there was so much "Young America" about him, that they could not brook his forwardness in everything.

He became interested in the "Young Men's Christian Association," and from the first took an active part in their proceedings. He was soon engaged to look after the spiritual wants of the Association, and he took so deep an interest in the work that he used to sweep out the rooms and keep all things in order. For many months, while a single man, he slept in the rooms, and after doing the manual labor about the Association, he would very often lead the noon-day prayer-meeting. It was not long until the fact of young Moody's being present at the meetings drew large crowds to the service.

About this time he went over into the north side of the city, and started a little Sunday-school among the very poorest and worst class of society in that then neglected part of the city. He went to work with great earnestness, and soon had a crowd of dirty, ragged urchins at his heels, far from being pleasant to look upon or deal with. Somehow he could not observe the rags and filth that covered the abandoned little fellows, but looked beyond the covering and surroundings, and saw the souls that might be saved; and he was just as earnest to save them as though they had been clothed in the finest of garments. He was not without friends in this noble work, and while there were but few to imitate him, there were many to applaud and encourage.

It was not long until the labors of Moody brought forth the famous "North Market Mission Sunday-School," one of the marvellous things of the age. He took possession of an old beer saloon, located right in the midst of a perfect pandemonium, surrounded by other saloons in full blast; desperate men, abandoned women, filth, and everything conceivable that was vile. One sight of it was sufficient to drive the courage from almost any man; but this moral hero was right in his element when he could go out among the little ragamuffins of this iniquitous place and induce them to attend his school.

He would sweep the saloon out on the Saturday evenings, and gather the children in on Sundays, and teach them the best he could about the way of life. But with those rude boys and girls he had his patience and courage tried to the utmost. Unfortunately for him he could not sing, nor to this day can he sing a single line of the hymns which have always been so dear to him in his work. He would get some one to

sing for the children, and then he would talk to them until they became so noisy that he could not go on; then he would give out a hymn. While it was being sung he would pass around through the school regulating affairs, and correcting some of the most unruly.

On one occasion there was a very bad boy, who would come to the door of the saloon, and make a fearful noise while Moody would be addressing his young auditors. Getting tired of it, he stopped short in his work, gave out a hymn, and while the school was singing it he went on the hunt of that disturbing boy, ran him nearly a quarter of a mile, caught him, and gave him a cowhiding, after which he ran back and got into the meeting just as the last verse was being sung, puffing and blowing, but in time to go on with his discourse.

An account was given in one of the papers of a night's scene in this school, on one occasion, that places this man in his true character before the world. A visitor found him standing up with a negro boy, whom he was teaching the parable of the prodigal son. For a light he was using tallow candles, and though he was not very well qualified to teach others, yet there he stood, with a message from God to that poor, neglected negro boy, and was doing his best to teach him about a Saviour, whose redeeming love was extended even to him. The visitor was surprised at the scene, when Moody burst out with, "I have no education, but I love the Lord Jesus Christ, and I want to do something for him!"

From this hovel his school was removed to the North Market Hall. At first there were but few workers in the school, but it was not long until more came to it, when it was seen that it was an assured success, and the school soon increased to 200 members; and within

a year from its commencement the attendance would sometimes be as great as 1,000. To collect together this multitude of children it was necessary that the work should be unremittingly kept up, and every nook and corner be visited and thoroughly canvassed.

The school had now become famous, and men had learned what Moody was fit for. His rough manners, unpolished speech, and abruptness, were overlooked in the zealous and successful missionary, whose work was a success from the beginning to the end. His whole aim was to convert these rough, desperate children, and make good citizens of them. He knew no limit to the growth of an individual in worth, were he but converted to God, and given right views of the duties of life.

He also established a prayer meeting in connection with his work, where the people might have the sympathy and prayers of Christian people. In this he achieved great success. To be sure, he was not polished, as the world has it, but he was full of the Spirit of God, and as impetuous and zealous in his sacred work as the most rigid churchman could desire. At this prayer meeting many were the souls that were converted to God, and led into a life that was new to them. The simple faith that Moody taught them reached their cases precisely, and they accepted it as the direct message from God, for their special use and to meet their particular wants.

CHAPTER II.

THE excellent work of Mr. Moody, in his Sunday school and prayer meeting, was not confined to attracting a few rough boys and men to the meetings, but it

extended further and took a deeper hold. He never met a person who was so low and degraded that he would not attempt to save him. His work in saving girls from lives of shame will give him a crown of lasting glory and immortality, had he done nothing more. He had in his school the daughters of prostitutes, many of whom he rescued from the fearful life to which they seemed doomed, and placed them where they became good and respectable women.

In this connection we give the testimony of an eminent physician in the West to Mr. Moody's work among these women. The physician once expressed his dislike of Moody in very strong terms. A few weeks afterwards he said: "I once expressed my dislike of Mr. Moody. I now wish to say that I have greatly changed my opinion." Upon being asked why he changed his views, he remarked: "I was called in to see a dying woman who had led an abandoned life. She handed me her watch, jewelry, and other property, and requested me to send them to her daughter in a distant place. She died, and I wrote to her daughter, who called to see me and received the articles. I found her to be very respectable and lady-like, and I asked her how she escaped a life of shame. She replied, 'When I was a little girl we lived over on the North Side. I attended Mr. Moody's Sabbath school, and he frequently came to see my mother, and begged her to send me away to a place of safety. His earnest entreaties prevailed; I was sent away, and I owe everything to him.'" The physician added: "This man must be a Christian, and I was wrong in my opinion of him."

The interruptions to his school were many. It was often more like a bedlam than a place of Christian service, but it could not be expected otherwise. Some

of the roughest characters in the city of Chicago attended the school at times, and to discipline them and keep them in order was not an easy matter. It was a common thing for these little street ruffians to carry their every-day life manners into the school, and to refined senses their actions were sometimes most shocking. But as Mr. Moody was not conducting a school to teach manners, but to teach religion and morals, he was not much affected by their pranks and antics.

Even the roughs occasionally made raids on him and his school. Great, stalwart fellows, with evil intent, would openly boast of their intention to whip him, but somehow their designs were never carried out. He generally overcame them by his kindness and gentleness. But all the annoyances and hindrances he looked upon as mere trifles, compared with the great work which he was called to perform, and they affected him but little. They ceased after a while, and the meetings became quite respectable resorts; and when cultivated Christian people began to attend them, and place themselves under the leadership of Mr. Moody, a new turn was given to matters, and the work became more agreeable.

Directly after he had become fully engaged in the work of the Young Men's Christian Association, he concluded to give up all business and devote himself to his "mission," literally cutting himself loose from the world. Rev. Wm. McCaw, in the "Times of Blessing," says on this subject:

"Hitherto he has been devoting his evenings, an occasional entire day, and the whole of the Sabbath, to Christian work; but about this time he meets a Christian friend, and says, 'I have decided henceforth to give God *all my time.*' 'And how will you live?'

'God will provide if He wishes me to keep on; and I shall keep on until I am obliged to stop.' That resolution has been faithfully carried out; and from that time till this, though constantly engaged in every accessible department of Christian service, he has never been in the receipt of a salary from any society or any individual. The Lord has provided. At first, when the men of Chicago saw him giving up his situation that he might work for the Lord and 'live by faith,' they thought him demented. When, however, they witnessed his wondrous success—when they saw his church become an accomplished fact, and hundreds of the lowest of the people, young and old, arising from their wretchedness to call him blessed—when they saw the Young Men's Christian Association, under his influence, re-quickened from a state of torpor to become a power for good in the city, Chicago changed its mind regarding him, and now it honors him as one of its chief notabilities and benefactors."

Sometimes his faith was severely tried, but he never gave way. His heroic spirit was above murmuring, and he counted the hardships and sufferings he underwent as but light afflictions, which would be followed by light and joy. He received no salary from any source, but depended wholly on his trust in God for his support. Always, at the proper time, some way would be found out of his difficulties, and he went cheerfully on with his work, content in saving the scum and offscourings of the great city.

He was always a prominent character in the Young Men's Christian Association. He put new life into it when it began to wane, and under his leadership it became a popular institution, extending its influences and blessings to all, without regard to their condition and standing in society.

When the war of the "Great Rebellion" broke upon the country, and the arts of peace gave way to war, Mr. Moody had an entirely new field opened to him. In the summer of 1861, when volunteers were stationed near the limits of the city, he gave himself immediately to ministering to their spiritual wants. Regular services were established, on Sundays and week days, and every facility afforded the soldiers to enjoy religious meetings. Mr. Moody was constant in his labors in camp, and untiring in his efforts to meet every want that arose.

In November, 1861, the United States Christian Commission was organized, and of his work in this department we quote again from Rev. Wm. McCaw, in the "Times of Blessing:"

"During the period of the great Civil War, when the Christian Commission was organized, under the presidency of Mr. George H. Stuart, to minister to the temporal and spiritual necessities of the poor soldiers in the field, there was no more active agent than Mr. Moody. He was at Shiloh, at Murfreesborough, with the army at Cleveland and Chattanooga; he was one of the first to enter Richmond, devoting himself to alleviate the sufferings and supply the necessities of friend and foe alike, sensible only that the sufferer was 'a man and a brother.' Many are the thrilling experiences through which he passed during that eventful period, but want of space forbids their record. We remember, however, the testimony borne to him by Mr. George H. Stuart. It was about the time of his commencing his labors at New Castle, and we said to Mr. Stuart that Moody was not at all known in England. 'Not known in England!' exclaimed he; 'then he *will* be known. We have no man in the United States equal to Dwight L. Moody. I have been with him on the battle field,

by the side of the dying soldier, at the prayer meeting before the engagement and after, at the evangelistic service; and I do not hesitate to express my conviction that he is the first evangelist in the world.'"

He was tireless in his journeyings to and from the fields of battle in the South, having made several trips during the course of the war. As the fruit of his labors, numbers of soldiers were converted, thousands were comforted in their last hours, and a great deal of suffering alleviated. The following beautiful incident we find in the papers, credited to "Christian Work in the Battle Field:"

"During the American war there was a man in one of the boat loads of wounded from the field who was very low and in a kind of stupor. He was entirely unknown. A little stimulant was poured down his throat, and Mr. Moody called him by different names, but could get no response. At last, at the name 'William' the man unclosed his eyes and looked up. Some more stimulant was given, when he revived. He was asked if he was a Christian. Though replying in the negative, he yet manifested great anxiety upon the subject.

'But I am so great a sinner that I can't be a Christian.'

Mr. Moody told him he would read what Christ said about that, so turning to St. John's third chapter, he read—

'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

'Stop!' said the dying man, 'read that over again, will you?'

It was read again. 'Is that there?'

'Yes,' said Mr. Moody; 'that is there just as I read it to you?'

'And did Christ say that?' 'Yes.'

The man began repeating the words, settling back upon his pillow as he did so, with a strange, solemn look of peace on his face. He took no further notice of what was going on about him, but continued murmuring the blessed words till Mr. Moody left him.

The next morning, when the soldier's place was visited, it was found empty. Mr. Moody asked if any one knew aught about him during the night. A nurse who had spent the hours with him till he died, replied,—

'All the time I was with him he was repeating something about Moses lifting up the serpent in the wilderness. I asked him if there was anything I could do for him, but he only answered, 'As Moses lifted up the serpent,' etc. Just before he died, about midnight, I saw his lips moving, though there was no sound escaping. I thought he might have some dying message for home, so I asked him for one. But the only answer was the whispered words, 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him—' and so on until his voice died away, and his lips moved no longer.'"

Mr. Moody's labors in behalf of the soldiers will ever remain one of the brightest spots in the history of his life, and he will be remembered by hundreds of both federal and confederate soldiers, who recieved kind treatment at his hands.

In August, 1862, Mr. Moody was married to Miss Emma C. Revell of Chicago, who proved to be an excellent companion for such a spirit as his, and they labored earnestly together in their chosen work of saving souls.

He was trustful, confident and happy. Counting all things for his Master, he cheerfully continued his work, refusing a salary, believing that the Lord would none the less care for him, now that he had the added responsibility of a family. They were reduced to great straits sometimes, but were never forgotten.

In his family, Mr. Moody is a capital companion, joyous and free, the mirth and life of the household. With no cares inside the family circle, he gives himself up to the full enjoyment of the charming life of a well ordered and peaceful family. The family now consists of four persons, a son and daughter having been added, and a more cheerful and happy one cannot be found anywhere.

The duties of Mr. Moody in the Christian Commission did not prevent him from paying close attention to his mission school. During the war he built a chapel for the use of the mission, which cost $20,000. From this time it became evident that a church must be formed eventually, out of the persons collected together at the mission. The school was the nucleus from which there extended a wonderful missionary work, which was very extended in its influence. The parents of the children became interested, and many of them were converted. Among the neglected portion of the people, but few of them had ever been inside a church, and not being connected with any church organization, there arose a necessity for providing them with such privileges. He advised them to join such churches as they preferred, but they did not feel at home in any church, nor with any teacher but their friend Moody. Out of this crowd of converts, grew an independent church, and Mr. Moody became its recognized leader. It was made up almost exclusively of converts from his school, consisting of men, women

and children. But in all Chicago there was not such a working church as this. They all studied their Bibles and did just such religious work as seemed likely to be of the greatest good to the people about them.

This society occupied the $20,000 chapel. It was organized on the plan of the Congregationalists, though not strictly regarded as one of that communion. Its articles of faith were brief and to the point, and were made up principally from passages of Scripture, retaining their phraseology, and having in each the references to where they may be found in the Bible. The membership grew to about 450 members, who were very useful in the city, not being equalled by any in the extensive amount of work done by them.

As a pastor Mr. Moody has no superior. He lived with his people, had their sympathies, and he sincerely loved them in return. The Sunday school was a very interesting and valuable feature in the society. They regarded it as the greatest blessing of their lives, as it was the modest mission school that rescued many of them from destruction, gave them a place in the church, and made them respectable citizens.

The Young Men's Christian Association had become a power in Chicago, many of the most eminent Christian men in the Northwest being connected with it. In the year 1865, Mr. Moody was elected President of the Association, after the most animated contest that had been experienced in its history. It was thought unadvisable, by many of the good brethren, to put an uneducated man like him at the head of such an important trust. None doubted his honesty of purpose, and his earnest desire to do good, but it was somewhat humiliating to the learned divines of the Association to have a man at its head who was not so refined as they.

He became the president, and such an one it had never before chosen. He was indefatigable in his labors, and set himself to work, with a choice cabinet of advisers, to erect a building for the Association. It had not sufficient room to carry out its enterprises, and there was a pressing need for a building for their own use, and Mr. Moody began a movement to supply the want. He applied himself to this work precisely in the same spirit as if he were organizing a mission school or a church.

He first made it the subject of earnest prayer, asking God to aid him in his work and make it successful. Then, armed with an unswerving trust in the Lord, and in the ultimate success of his enterprise, he went to work with all his might and strength. No stone was left unturned, no effort left untried, and no obstacle permitted to stand in his way to make a complete success of his cherished scheme.

In about two years the building was completed, at a cost of nearly $200,000, which had been placed as stock among Christian men by Mr. Moody. It had a fine hall, and all the necessary appointments for a complete building for the purposes intended, besides several storerooms, from which some income was derived. The dedication of the building was an important era in the history of the Association, and will long be remembered as one of the proudest hours of its work. Here was a grand and imposing structure, built expressly for use in Christian worship, and a credit to the Association, as well as to the city in which it was built. Nothing of the kind had ever before occurred, even in that city of wonderful works, and it was a demonstration of the fact, that untiring labor, zeal, and faith, such as Mr. Moody put into it, were sure to win if rightly applied.

The new building now became one of the most interesting scenes of his labors. He preached in it and his chapel alternately, day and night, and in the hall his congregations were often made up of people from all quarters, who dropped in there because a hearty and generous welcome was extended them. No man ever had greater opportunities for doing good than were now afforded Mr. Moody, and he was prompt to appreciate his position and take advantage of it. He was frequently called upon to organize societies at distant places, and put them in good condition for efficient service. His services were in constant demand.

With all this unparalleled prosperity, and exaltation as a Christian teacher, Mr. Moody was the same humble, devoted Christian, counting all such things as of small moment, as compared with the dignified work of saving sinners from destruction. He still searched for the lost in the lanes and byways; and among the saloons and iniquitous dens hunted for those who were so greatly in need of the salvation which he proclaimed.

In less than six months from its building, "Farwell Hall," the great monument of Mr. Moody's labors, was burned to the ground. It was a heavy loss to the Association, but its president went to work immediately to rebuild it; and within a year or two, another building finer than the first, was erected on the same spot. In its erection, and in raising money for that purpose, Mr. Moody was indefatigable and tireless in his efforts and labors. Everybody was brought under contribution who could be influenced at all. It was largely owing to his cheerfulness and good management that the new building was so soon put up. Now, more than ever, "Farwell Hall" became the centre of attraction to hundreds of souls who would have received spiritual comfort and teaching at no

other place. The people of the saloon neighborhoods soon learned that they were just as welcome to attend the ministry of the Word here, as the most fashionable, rich, and highly cultivated. What pains this good man put himself to, in order that he might win to Jesus the souls of these people, many of whom would have been lost but for him! He also had in the new hall a good Christian library, which, with the many other attractions, drew large crowds of people continually. The blessings of God rested upon all the work done here, and He was using all for His honor and glory.

Mr. Moody was frequently called upon to preach at distant points, and his labors were signally blest in promoting revivals of religion. As illustrating the faith and determination of the man, we give the following incident, given by Rev. Wm. McCaw in the "Times of Blessing:"

"He had been invited to go to a country town to hold evangelistic services, but was obliged to postpone his visit. Having a leisure week in summer, he sent a message to one of the pastors of the place that he was coming, and took the next train. On his arrival he called on the minister. Said he, 'I'm sorry you have come; when we wrote you all seemed fair for a revival; now all promise is gone.' He called on another minister; said he, 'You'd better have stayed at home; winter is the time, in summer people are too busy.' Mr. Moody, however, was not to be thus discouraged. He persuaded a few friends to go with him to the corner of a public square, got up on the top of a packing case, and began to speak. A crowd gathered, they listened, they wept. He invited all who wished to accompany him to a second meeting in a church at hand. The church could not hold all who followed.

Meetings were multiplied, and a gracious revival was the result. The first pastor said, 'I was mistaken; the Lord knew when to send.' The second said, 'I see summer is just the time for a revival.' And that is only one illustration of the mighty influence he has, by God's blessing, exercised in various parts of the country in quickening the Church, and in awakening concern among the men of the world."

CHAPTER III.

EVERYTHING now seemed in a flourishing and prosperous condition, and there was nothing in the way to prevent Mr. Moody from making the most sweeping inroads upon the power of Satan and sin. But a terrible calamity befell the scene of his labors in the great fire of October, 1871. It wholly destroyed his home, furniture, church, Farwell Hall, everything inflammable, all of which were dear and sacred to his heart. While some of the family were asleep, in the middle of the night, they were aroused by the fearful conflagration, which, with the mighty power of a hurricane, was approaching his house and sweeping all before it. He lost all that he possessed except his Bible, which he saved, and which was the more valuable to him on that account, and his wife, against his will, saved a painting of himself. While the fire was at its height, and the members of the family were leaving their home for the last time, Mrs. Moody rushed into the parlor and rescued a large and valuable oil painting of Mr. Moody, which had been presented to her by some of their friends. Handing the picture to him, she asked him to carry it for her. He threw it down, declaring he would not carry it, as he

said, "the first man I should meet would say, 'Well, Moody, what did you save?' and I would have to say, only my picture." His wife picked it up, and tearing it from the frame rolled it up and carried it with her out of the fire.

Within a month after the fire a building was put up for the accommodation of his congregation. It was a low wooden structure, capable of holding about 1,500 persons. The building was put up while Mr. Moody was in the east raising money for the same, some friends in Philadelphia promptly raising the largest part of the funds. When he returned the house was ready for occupancy, and he commenced at once to hold services for all classes of people, and also to give out the "relief goods" sent to him from all parts of the country for the poor sufferers.

The whole city was in the direst confusion during that period, and every one busy attending to his own affairs, if all had not been lost. It was a strange looking affair, this "North Side Tabernacle," but it was well fitted to adorn the destitute locality in which it was placed. It was built of rough timber and boards, one story high, and made proof against the cold blasts of winter. The people around were glad enough to have even such a church, and they gathered within it to hear words of cheer from Mr. Moody. The building was kept open all the time, and the warmth inside, with the cheerful religious services, attracted and drew to it many persons who were wandering about homeless. A happier man than Moody in these fearful days never lived. He was always ready to grasp the hands of the poor wanderers who drifted into his meetings, and give them a hearty welcome. God honored this work, and prospered it in a wonderful manner. The meetings held were characterized

by great power. Moody preached to the sinner, fed the hungry, clothed the naked and shivering, expostulated with the obdurate, and pointed the penitent to God.

Sankey was on hand too, and with his voice full of emotion and tenderness, in the beauty and sweetness of song gently led the poor wanderers into the haven of rest and peace. Chicago was, and is, a place of great things and mighty works, but it is doubtful if it ever had a more glorious work in it, than the setting up of the "tabernacle" in the desolations of the burnt district. A sweeping, glorious wave of gospel grace flowed through the meetings held. The fire had swept away homes; it had desolated a beautiful city, and reduced thousands from affluence to poverty; but it had not taken from these honest, faithful worshippers, the presence of the spirit of God, and the precious promises of the Saviour.

These were all that was left, but they were altogether sufficient.

Perhaps in no other department of labor has Mr. Moody done more lasting good, than in the Sunday school. He is a special favorite among the children, with whom he always manages to spend a pleasant time. They soon learn to love him with an intense love, and he consequently has a strong hold upon them in their religious training. By reason of his remarkable success in Sunday school work, he was soon sought after to speak in Sunday school conventions, where he has done some of the best work of his life. They were usually conducted in the formal way for which such meetings are sometimes noted, which did not suit the spirit of Moody. He wanted to see practical work done—not only routine business gone through, but spiritual victories achieved.

Several conventions had been held in Illinois at which he was present, with no spiritual good whatever. Mr. Moody determined to change this if he could. At the next convention held in the State, he made up his mind that a different work must be done. He went around among the ministers, and aroused them to the necessity of thorough preparation for the coming convention. Before it came off he had meetings held, and by the time of its sitting, scores of persons had manifested their desire to become the subjects of saving grace.

It was characterized throughout by the greatest spiritual power and enthusiasm, and before it was concluded many souls were converted. The delegates were fired with love and zeal for the cause, and they returned to their homes to make their schools scenes of spiritual power. The tide of blessing reached all parts of the State, and the good results were early seen. In future conventions the same spirit was manifested, and they became spiritual meetings of the most extraordinary power.

The record of these conventions from 1865 to the departure of Mr. Moody from Chicago, shows the same spirit of devotion to the Master; and the master hand of the great convention worker was manifest in all of them. His devotedness to the work, his unselfish labors for the elevation of the meetings to a position of spiritual power, and the zeal he infused into them, have had the effect of changing the character of such assemblies the country over. Now they are a power in the land, and when the delegates from the schools of the land associate together, their work is looked upon as a mighty power. How much of this is due to the earnest labors of Mr. Moody is not so easy to determine, but that he has been a prominent actor in it

cannot be doubted for a moment. His name will stand high among Sunday school workers; and for his entire and hearty devotion to the children he will never be forgotten.

In all these busy years of Mr. Moody's continuous labors, he sorely felt the need of greater learning than he possessed. He was often troubled by reason of his lack of knowledge of the Scriptures, and in order that he might be fully qualified for his great work, he set himself to an earnest study of the Word of God. He determined to become a man of one book, and that one the Book of God. He had seen the great effectiveness of using the Bible in religious services, irrespective of any other literary aids whatever. An experience of several years showed him that the more closely he confined himself to the language of the Bible, the greater success he had. His oratory and eloquence amounted to but little when he attempted to depend upon them. There were not many pulpit speakers who could sway an audience at his will as could Mr. Moody, but it was simply and almost wholly because of his intense earnestness in preaching "Jesus Christ and Him crucified," and especially when done through the medium of his Bible readings or Bible study.

He always carried his Bible with him, and in the mornings arose as early as four o'clock, from which time till breakfast he pored over the Oracles of God. He had read the Bible for years; just as scores and hundreds of Christians read it every day; but now he began to study it with all his heart, and on his knees. He prayed over it, asked God to give him light, and he received a knowledge of the old Book that few men have.

His Bible readings grew out of a desire to make the best possible use of the time he had at his command.

He would have his congregations bring their Bibles to church with them, when, some certain subject being selected, the whole Bible would be explored to learn what was taught on that particular theme. Many hands made easier work of it, and with the aid of a concordance it was not a difficult matter to soon ascertain what the inspired writers had recorded on the question. Thus joined together, the texts of Scripture formed the best system of theology known. This method of studying the Bible, and teaching it to his congregation, was a wonderful help to Mr. Moody. What he lacked in "book learning" was made up to him in this way; and his sermons delivered in this form scarcely ever failed to make deep and lasting impressions, and generally produced immediate effect upon his audiences. In his meetings in Great Britain, especially among the Scotch, this manner of teaching was followed by wonderful results. It was as if the spirit of God were talking to the congregations through the inspired Word.

One other feature of his work deserves special mention. While he was leader of his church, caring for his large Sunday school, administering the affairs of the Young Men's Christian Association, and engaged at intervals in conventions and revivals, he found time to put in operation and conduct out-door meetings. These meetings were very successful among the soldiers in the field, and they were continued with the best of results. He held them in the streets of Chicago, or elsewhere, just as the occasion and time seemed to demand; and they were blessed to the conversion of many souls. He had as many discouragements in these meetings as in any others he ever held. At some places opposition was made to them, which but nerved Moody to make them a success in spite of all odds and

opposition. He always made it a part of his duty to conquer all opposition, and he did so in these meetings.

Mr. Moody has visited Europe three times. His call to cross the ocean was attended by many difficulties. Upon his second visit to Europe he established a daily union prayer meeting in London. While in that great city, his friend Mr. Varley said to him, "It remains for the world to see what the Lord can do with a man wholly consecrated to Christ." This remark was the cause of inducing him to undertake, with Mr. Sankey, the evangelizing tour in Great Britain; and the world has seen what such men can do.

Much speculation has been indulged as to what are the elements of Mr. Moody's power. The world wants to know how such a man can revolutionize society, and set everybody to thinking about their soul's salvation. In private intercourse he is characterized by great gentleness and tenderness. He is courteous toward all persons, and particularly free from selfishness in any form. His soul is alive to the needs of every one, and his great heart of love goes out toward all whom he can benefit in any way. His presence is a benediction, and wherever he goes, or in whatever company he moves, he carries joy and cheerfulness with him. There is no affectation about him in any sense, but he is the same under any and all circumstances. There is not a particle of meanness in his nature, but he is eminently one of nature's noblemen, fitted to adorn a Christian home or a Christian pulpit. He is hospitable in his home, and friends naturally crowd around him to do him honor, and receive his proffered love and friendship.

One writer said of him, relative to his habits of work, "He is a business man, and he means business, and every word he speaks is meant to lead to definite

business, and if it does not do that he regards it as thrown away. Most people believe that there is a life beyond the grave, and that there is some way of salvation, and some way of being lost forever; and this is rather important business after all. Mr. Moody goes into the heart of this weighty matter at once, and he puts it in a business way; says he himself has salvation, in fact is saved forever by the Son of God; and that every soul that wants it may have it too, at once, and know it, and go home with it, and be as happy as they like!"

A writer in the *Daily Review* had the following to say of him:

"He is not a man of much education or culture; his manner is abrupt and blunt; his speech bristles with Americanisms; his voice is sharp, rapid, and colloquial; and he never attempts anything like finished or elaborate composition. But he is in downright earnest. He believes what he says; he says it as if he believed it, and he expects his audience to believe it. He gets wonderfully near to his hearers, without any apparent effort. Whatever size the audience may be, he is at home with them at once, and he makes them feel that they are at home with him. He is gifted with a rare sagacity, an insight into the human heart, a knowledge of what is stirring in it, and of what is fitted to impress it. He has in his possession a large number of incidents and experiences well fitted to throw light on the points he employs them to elucidate, and to clench the appeals which he uses them to enforce. In addition to all this he has a deeply pathetic vein, which enables him to plead very earnestly at the very citadel of the heart. At first his tone may seem to be hard. He will take for his text, "There is no difference," and press the doctrine of universal condemnation as if the worst and the best were precisely alike.

Possibly the antagonism of his audience is somewhat roused. But by and by he will take them with him to some affecting deathbed, and his tone will show how profoundly his own heart is stirred by what is happening there. The vein of pathos comes out tenderly and beautifully. He seems as if he were lying on the ground pleading in tears with his hearers to come to Christ. But, most important of all, he seems to rely for effect absolutely on divine power. Of course, every true preacher does, but in very different degrees of conscious trust and expectation. Mr. Moody goes to his meetings fully expecting the Divine Presence, because he has asked it. He speaks with the fearlessness, the boldness, and the directness of one delivering a message from the King of kings and Lord of lords. And he takes pains to have his own heart in the spirit of the message. He tries to go to his audience loving them, and actively and fervently longing for their salvation. He says that if he does not try to stir up this spirit of love beforehand, he cannot get hold of an audience; if he does, he never fails. He endeavors to address them with a soul steeped in the corresponding emotion.

"With all this, there is in Mr. Moody a remarkable naturalness, a want of all approach to affectation or sanctimoniousness. There is no carnal excitement in his manner or utterance. Earnestness there is, indeed, but it is moral and spiritual, not carnal or sensational. His manner is rather behind than at the head of his subject-matter. There is nothing of novelty in the doctrine which he proclaims. It is the old Gospel—old, yet always fresh and young, too, as the living fountain or the morning sun—in which the substitution of Christ is placed in the centre, and presented with admirable distinctness and decision. It is spoken with most impressive directness, not as by a man half

convinced, and who seems always to feel that a skeptic is looking over his shoulder, but with a deep conviction of the truth of what he says, as if he felt that, 'if he did not speak, the very stones would cry out.'

"There is, besides, a play of humor which spirts out sometimes in his most serious addresses. Doubtless, he gets the tone of his system restored by letting the humor out of him, after a long day's hard and earnest work. For children he has obviously a great affection, and they draw to him freely and pleasantly. We should fancy him a famous man to lead a Sunday school excursion party to the country, and set them agoing with all manner of joyous and laughing games. We are sure he would be the happiest of the party, enjoying the fun himself, as well as pleased at their enjoyment of it. The repression of human nature, or the running of it into artificial moulds, is no part of his policy. We are sure that he must agree with the late Dr. Guthrie that there is nothing bad in human nature, except its corruptions, and that our aim should be not to destroy it or any part of it, but to get it restored as God at first made it. His instincts of sagacity make him recoil from all one-sidedness, and desire that men and women under God's grace should hide no true accomplishment and lose no real charm.

"Mr. Moody's common sense stamps all his earnestness and all his plans, and wins in a remarkable manner the confidence of all who come in contact with him. Whatever else may be said of him, no one can call him a fanatic; and this gives to his steady, invincible, untiring self-sacrifice such irresistible power."

We close our sketch of this wonderful man with a quotation from another writer, whose name has escaped us, relating to the power of his preaching:

"Mr. Moody's preaching is more after the manner of an address given from a platform than a sermon from

a pulpit. Usually he deals with a theme rather than with a text. He delights to run through the whole Word on one subject; for instance, "the love of God for sinners." Every book of the Bible would be laid under contribution for this; the united testimony of all the Christian writers would be brought forth to show that in every age, and amidst all conditions, God has never ceased to love his children.

"It will at once be seen that this method of teaching involves most copious reference to the Scriptures themselves; and sometimes, as the turning up of the passages by one man would involve loss of time, several who are sitting round will be asked to find and read, as they are announced, the various passages of Holy Writ. This gives a freshness and a change to the service, which are particularly novel and agreeable.

"Mr. Moody's preaching is intensely earnest; he speaks because he believes the vital importance of the truth he utters, and not simply because he is expected to say something. His power of illustration is marvellous, both for its freshness and its pathos. Sometimes the effect of some illustration, nearly always taken from his own life and experience, is so great that the most hardened feel their hearts smitten and drawn into sympathy with the truth, and those who before have looked upon Christ as having "no form nor comeliness," and "no beauty that they should desire Him," are drawn towards Him as their Saviour and their Friend. Words utterly fail to convey an adequate idea of the power of the simple and earnest—thrillingly earnest—presentation of the truth at these Gospel services; and the power can only be accounted for on the ground that the Spirit of God, without noise and excitement, but in the calm, clear utterances of Divine truth, attests to the power of the Word to awaken, convince, and convert the hearts of men."

IRA D. SANKEY.

CHAPTER IV.

Ira David Sankey was born in Edenburg, Mercer (now Lawrence) county, Pennsylvania, on the 28th of August, 1840. He is of American parentage, both parents having been born and reared in the same county where Ira was born.

Hon. David Sankey, father of the subject of this sketch, was, and is yet, a man of prominence in his county and State. Beginning life poor, he has risen to honor and competency. He learned the business of tanner, which he was compelled to relinquish on account of his health, when he removed to a farm on the summit between the Mahoning and Shenango rivers, in Lawrence county, at the then head of navigation on the Erie extension of the Pennsylvania Canal, at a place called Western Reserve Harbor. Here he engaged in the forwarding and commission business, and in farming. He has filled several important posts of honor and trust, and retired from each with the confidence and esteem of his fellow citizens. He was elected school director immediately after the passage of the "common school" law, and did much toward putting into operation that beneficial system of instruction.

Mr. Sankey represented Mercer county in the House of Representatives, in the years 1844 and 1845, and Mercer and Beaver counties in the Senate in 1848, 1849 and 1850. During his senatorial term the county of Lawrence, his present home, was erected, mainly

through his efforts. He was an able and faithful legislator, paying the closest attention to the wishes of his constituents, and was highly esteemed by his associate legislators. As a member of the senate committee on claims, he rendered important and efficient service to the commonwealth by a vigilant scrutiny into the merits of the numerous claims for work, etc., on all the lines of the State canals, many of which were found to be fraudulent. In 1851 he was appointed to represent his judicial district on the Revenue Board, for the equalization of taxes in the State.

In September, 1862, he was appointed by President Lincoln, Collector of Internal Revenue for the 24th District of Pennsylvania, which office he held, and discharged its duties with great credit, until he was removed in September, 1866, for not supporting the "policy" of President Andrew Johnson.

Mr. Sankey married Miss Mary Leeper of the same county, a most estimable lady, quite domestic in her attachments to home and home work; and by reason of her industry and love of the children, and an earnest desire to make home attractive and fit for intelligent children, was in every sense worthy of her noble boy, who has made the name of Sankey famous the world over. Both the parents are religious, and members of the Methodist Episcopal Church. They have had eleven children, only four of whom are now living, three boys and one girl, Ira being the oldest of the boys, and the second living child.

The town in which Ira was born is located on the Mahoning river, near the west boundary of the county, and about four miles from New Castle. It is a neighborhood of rare beauty and attractiveness in its natural scenery, forming a quiet, retired scene, with a home look for which the country about it is noted.

It was directly after the birth of Ira when the family removed to the farm near the Harbor, where he spent the first sixteen years of his life. He was an observing little fellow, kept his eyes wide open to see what was going on, and was quick in perceiving a fact and prompt in accepting it. When he became of suitable age, he was sent to the district school in the neighborhood, where he made good progress in the branches taught. He was methodical and patient in his studies, and learned thoroughly whatever was given him, though perhaps not as rapidly as some others of his age. He was always determined to get to the bottom of a subject, in which he was much assisted by his natural curiosity, and desire not to be excelled by others. He received, while on the farm, the usual amount of school privileges which fell to the lot of boys and girls in those days. He worked on the farm and assisted his father in whatever way he could, when not at school, and was, therefore, not unused to manual labor. While not subjected to the hardships and privations of many of his associates, yet he was early trained to the practical experience of labor, and was thus the better equipped for the severe work of life before him.

His father was almost continuously in public life from the time Ira was four years of age until they left the farm, and was often absent from home, during which time, Ira was very useful in giving help on the farm. Young as he was in the early political life of his father, he was old enough to observe that parties in politics meant something, and, "Young America"-like, he was a partizan. When his father was elected to the legislature in 1844, he came in, one day after it had been ascertained that Polk was elected President, and Ira, full of the fact that his father was

in the conflict, and that there had been a great conflict, asked "Pap, is Polk elected?" Being informed that such was the case, he replied, "well, I think there must be a great many Polk people around." He had early learned that a man could be easily enough elected to office if he had enough "people around" to vote for him.

His interest in the politics of his country remained with him, and there was not a young man in his county who did more to inculcate republican principles among the people than he. He was the leader of the singing clubs at the formation of the Republican party, and was as earnest then in defending, and as aggressive in propagating, what he believed to be the best principles for the good of the whole people, as he is now in his religious work.

Ira was always a leader. He has not the qualities that would make him successful in leading in all cases, perhaps, but he has the faculty of inducing people to confide in him and follow him, so long as he is satisfied that he is right. He is not capable of a mean act, and this character he always bore among his early associates and playmates. He was not religiously inclined, but was of pretty much the same spirit and stamp as the well raised boy in the country.

Fortunately for him, he was never governed with rigid religious rules, by which the religious life of many a good boy has been deadened. The impression has somehow gained that his father was puritanical in his household, and that he was exceedingly careful that the boys should not whistle or do other unseemly things on Sunday. A great mistake this. While he required at the hands of his children proper conduct and a due reverence for sacred things, he was not harsh or severe in matters that were not so important.

He allowed such freedom as he knew would develop a noble boyhood, and result in a genuine love for whatever was worth regarding as sacred and holy.

Ira was what is often met among boys, a young fellow with a broad spirit and whole soul, who loved fun and yet avoided evil. He was full of life and energy. Nothing could daunt him or dismay him. He had a strong will, was self-reliant, and possessed of a determination to do whatever he undertook, no matter what labor or attention was required to effect it. For this reason he was readily accepted by the other boys as a leader in their sports and schemes. He was of good constitution and a great deal of ambition, which had much to do with early impressing his mind, so that, after he became older, he was well qualified to enter upon a life of usefulness and honor. One of his most admirable traits of character was his truthfulness and sense of honor. He could always be trusted in everything. In his earliest years it was not necessary to watch him for any purpose; did he but give his word, nothing more was needed. This had a restraining influence upon him when, at the head of his army of boys, he was bent on some mischief. He would play pranks, but not at the expense of honor. His frankness and courage, with his truthfulness, made him a pleasant and welcome visitor wherever he went. People did not hold him off at arms' length long enough to see whether he was going to deceive them, but trusted him at once.

The following incident is related of him, which occurred when he was about eleven years of age. One evening when his father and mother were away from home, he was about leaving the house to go to a neighbor's, but having forgotten something he reëntered the house. Upon opening a door into one of the rooms, a

great volume of smoke and flame burst out. A servant girl had been in the room a few minutes before with a lighted candle, and had unintentionally set fire to some curtains, and had left the room and closed the door. Ira comprehended the situation at a glance, and sounding an alarm, directed his younger brothers and sister to go for water. He then immediately rushed into the room, tore down the curtains and silk dresses, which were in flames, and stamped out the fire, which had almost got beyond his control, thus saving the house and its contents. When his father and mother returned, they found that, by the courage and self-possession of their boy, their home had been saved.

Ira was a musician from his boyhood. He could play on any instrument, from a jewsharp to a piano. He took but few lessons in music, and yet he is a musician of no ordinary type. If at any time he chanced to be in a neighbor's house where there was any kind of a musical instrument, he would pounce upon it and make the house ring. He exercised his musical faculties whenever opportunity afforded, and attained wonderful skill in their use. His skill in playing and singing early attracted the attention of his parents, who encouraged his efforts. At the schools, on Sunday and week days, his voice was heard among the rest, always leading, and the sweetest and purest in tone. He never forgot tunes that he once heard, but they clung to him until he was possessed of all he had heard. At the various religious services which he attended with his father, his voice could be heard joining with the others in the worship of God. He would adapt tunes of his own making to the songs which he learned, and thus vary the monotony of singing over those he already knew, though he did not compose music until after he arrived at manhood. The family

circle was enlivened on almost all occasions by the impromptu solo singer, who was irrepressible on this point. He had a young brother, Eddie by name, who died long since, who was also full of music. He enjoyed hugely Ira's musical performances, and one day, when about four years old, while Ira was playing a tune, Eddie stopped short in one of his plays and shouted: "Hold up, Iry; hold up, till I get my boots on," and in a short time was ready for execution by foot of any right lively tune the young musician should see fit to produce. The singing of lively, cheerful songs added much to the interest of many a country gathering, where the young folks could have the order of exercises all to themselves.

Quite early in life, Ira was religiously impressed, under the instructions of some good Christian friends, and the example and precepts of his parents. His self-will and pride would not permit him to openly acknowledge the convictions of his heart; but, like many another one similarly situated, he endeavored to hide them beneath a covering of apparent unconcern and carelessness. In his sixteenth year he attended a series of meetings being held in the neighborhood, in the old King's Chapel, located about one mile east of the Harbor, and three and a half miles north of New Castle. It was a sacred spot, hallowed by the deeds of early Christian laborers; as here was the birthplace of Methodism in the section of country north of the Ohio river, the first class being organized at that place. It was well worthy the spiritual birthplace of such a noble representative of Christian teachers, as the youth who was converted in these meetings has proved to be. Ira was deeply convicted of sin, and fully convinced of the necessity of being converted, but he was determined apparently to "stout it out."

To prove his total unconcern of what was going on in the meetings, he would join with his comrades in carrying on an undertone conversation, and doing whatever they could to break the force of the religious services on their hearts. He was approached time after time by the members of the church, and earnestly besought to join the seekers at the altar of prayer, and seek the forgiveness of his sins, but he just as persistently declined complying with the request, until at last the power of resistance was broken, and he was soon found at the altar, an earnest and humble penitent, anxiously inquiring the way to eternal life.

He was determined now in his efforts to become a Christian, and it was not many days until he came from the altar happy and radiant with joy, his sweet voice well attuned to the praise of God. It was a genuine and thorough conversion. At the proper time he gave his name to the pastor of the church, Rev. H. H. Moore, then and now a member of the Erie Annual Conference of the M. E. Church.

In 1857 the family removed to New Castle, where the father assumed the presidency of a bank, and where he now resides. Upon his arrival in New Castle, Ira continued to prosecute his studies in the first ward school, where the higher branches of study were taught in connection with the ordinary studies of the public schools. In this school he had every advantage that is found in almost any academy in the country. Every opportunity was given to study such of the higher branches as the pupil might have a taste for. With such privileges he acquired the elements of a good English education, and was quite proficient in some branches of study. By reason of his industrious habits, and his desire to prepare himself for the duties of life, he has attained considerable knowledge, and

will now be acknowledged as a gentleman of fair culture and good attainments.

He joined the Methodist Episcopal Church located on Jefferson street, where he became one of the most active and influential members in it. From this time he was untiring in his efforts to learn well how to perform his duty as a Christian, and manhood found him more than ordinarily capable of giving a reason for the faith that was in him. He took great delight in the services of the Sunday school, where the worth of his singing soon became appreciated, and its power soon felt on the children. He acquired a great influence over the little folks, who, naturally enough, regarded him as a special friend to each and every one of them.

By reason of the excellent singing and other interesting exercises of the school, it soon began to be hinted around town that this was the Sunday school for genuine progress and effective labors, where the time could be pleasantly passed in enjoying the good singing, as well as in learning something from the sacred Oracles. The school grew rapidly, and was soon increased to large numbers of children. The room was enlarged, and one of the good brethren, whose purse was as large as his heart, said, to push forward the work, and if it became necessary to enlarge the room to accommodate the school, that they would knock out the end of the church and extend it.

The room was packed Sunday after Sunday, until many were compelled to stand up, and presently the aisles and hall were filled, the people patiently standing to hear the services. No doubt God was blessing the work, and it was also true that He was blessing the rich, sweet voice, and the great heart of the boy singer, who was attracting scores to the place of worship.

While not at school he lived with his father at their homestead in West New Castle, a most delightful place, located on a high bluff overlooking the whole of New Castle, a long stretch of the Shenango valley, and a fine view of the Neshannock.

During the campaign of 1860, when the great contest for President was so severely fought, Ira was earnest and zealous in his advocacy of the principles he deemed to be correct. He was leader of the glee clubs organized, which did some good service, and gave him prominence among people he did not before know.

In the spring of 1861, when the black cloud of war hung over the country and threatened to obscure the light of human freedom, he was engaged at work on his father's place. Preparations for war were being carried forward on every hand, and his heart was fired, in common with the other youth of his country. Living beneath the protection of his country's flag, he was willing to defend it if duty called. When the blow was actually struck, and military organizations were springing up all over the country, New Castle had its share. The President issued his call for 75,000 volunteers. Ira at once joined the company being formed at his home, which was the first to leave that section of the State. Thus fully enlisted in the service of his country, he went cheerfully to the performance of his new duties, and was enabled in his short term of service to retain untarnished his Christian character. His company was sent to Maryland on duty.

In the camp stated religious services were held, and Mr. Sankey was often called upon to lead in the singing. It was not long until he had connected with him several other young Christian men who also could sing, and in company they would lead the voice of praise in the camp. Their services were highly appreciated,

and in a short time the people around them learned that some good singers were in the Union camp. They were invited to the homes of some of the families within convenient distance, and on one occasion they were invited to sing at the house of a very wealthy Marylander, who had heard of the good singing of the "boys in blue." Four of them having obtained permission from their commanding officer, accepted the invitation and made the visit. Upon their arrival they were shown into the beautiful parlor of this wealthy family, and to their surprise they found it filled with a party of ladies. As they entered they observed a smile pass over the faces of the ladies, who contemptuously regarded their visitors. This was a damper to the boy soldiers, and caused them to feel ill at ease and out of place.

In order to relieve the embarrassment which had fallen upon them, one of the four went unbidden to the piano, and striking a few chords, the clear rich voice of Mr. Sankey broke the stillness, and he was joined by the other three, when they sang some of their sacred songs. This so pleased the company present, that the disfavor with which they were at first received passed away, and all united to do them honor. When they were ready for departure, one of the gentlemen declared that he would not permit them to return to their tents alone, and with his faithful colored guide, escorted them a distance of three miles in the dark, through a very rugged country, to their quarters. The soldiers became in high favor with these hospitable Marylanders, who did all they could to show their regard for them. The three months of Mr. Sankey's service were too short to develop his talent for religious work among the soldiers in camp and field. His extreme youth was against him some-

what, but it is no doubt true that he did considerable good while in the service. His cheerful disposition and kindly manners won him friends wherever he went. At the expiration of his term of service he was honorably mustered out, and did not re-enter it. He settled down to the duties which lay before him at home, and which were to qualify him for the great life work upon which he has entered.

CHAPTER V.

In September, 1862, Mr. Sankey was appointed to a position in the internal revenue service by the Secretary of the Treasury, which he held under three successive administrations, and resigned on the 4th of February, 1871. It was during his official connection with the Government that the writer became acquainted with Mr. Sankey, both working at the same desk in New Castle for over a year; and where he learned much of the character and excellent qualities of Mr. Sankey.

In the civil service, as in other departments of labor, he was noted for conscientiousness, and patient, faithful attention to duty. In his rank he stood first in the district, and had the entire confidence of all the officers and tax-payers with whom he had official dealings. His superiors in office regarded him as one of the most prompt, correct, and reliable officers they had, and they were always ready to accord to him the honor of a faithful public servant. In his long connection with the service, there were never known any irregularities in his accounts, or any loss to the Government. He never took advantage of his office to his own gain or preferment, but faithfully and honestly cared for the interests of the Government. On this account he left

the service with honor, and with the regret of those who were associated with him.

He also found favor with the people of the district, whose business demanded his official supervision. He purposed at one time to re-enter the army, and give his services to his country; but from every quarter all the tax-payers who had official relations with him sent in urgent remonstrances against his retirement from the civil service, and he was constrained to remain in this department of the Government, where his services were so greatly in demand.

On the 9th of September, 1863, Mr. Sankey was married to Miss Fannie V. Edwards, a young lady teacher of New Castle, and a member of his choir in the church. Miss Edwards was one of the most faithful attendants in the choir, lending a decided charm to the excellent singing of his corps of singers. Her father, Hon. John Edwards, was a prominent man in the Jefferson street church, holding a license as local preacher, which office he discharged with great fidelity and acceptability. His preaching gave good satisfaction to the people of New Castle, and he was frequently called upon to fill the pulpit. He was twice elected to the Pennsylvania legislature, without any solicitation whatever on his part. He was presented as a candidate by the workingmen, with whose interests he was closely identified, and their votes mainly elected him. He was held in high esteem by the members of the legislature, and on account of his good character and positive Christian bearing he was chosen chaplain of the House of which he was a member.

Mrs. Sankey is well educated, and is a lady of a high order of intelligence. She is a good conversationalist, instructive and pleasing, and, like Mr. Sankey, is possessed of an element of cheerfulness

and mirthfulness that give a charm and piquancy to her conversation. Added to this, she is a patient, Christian woman, with sufficient heroism to admirably fit her for the position in which she is placed. When Mr. Sankey decided to join Mr. Moody in evangelistic work, for a little while the suddenness and unexpectedness of the move discomposed her, but she soon gave her cordial assent to the work. Since that time, she has been as earnest and faithful as could be desired in encouraging Mr. Sankey in his labors. Perhaps the highest compliment that can be paid her is, that she has always been a faithful and true helper to her husband, an attentive mother, caring for the least wants of her children, and an earnest Christian woman, accepting the dispensations of Providence with cheerfulness, believing all to be for the best. They have three very promising children, all boys, aged eleven, six, and one year respectively. The youngest was born in Edinburgh, Scotland, while the evangelists were holding meetings in Great Britain.

As already narrated, the most effective work done by Mr. Sankey, while in New Castle, was in the Sunday school. Under his charge the school had grown to be very large, having a regular attendance of about three hundred and fifty scholars, besides the officers and teachers. He was accustomed to train the children regularly in singing. On Sunday afternoon he would gather them into the audience-room of the church, and seat them in and around the place set aside for the choir. Here, with his organist, and himself as leader, he would give a service of song for the edification of the members of the church, and such friends as chose to attend. These were wonderfully interesting meetings, the singing exceeding anything which the people had been permitted to hear. Crowds

of people would listen to the sweet songs and choruses, many of them weeping from very joy, as the delightful strains touched their hearts. The remark of one good brother, who attended these services, was descriptive of the feelings of the others. Said he, "I never expect to hear such sweet, precious singing, until I am permitted to hear the songs of the redeemed in heaven."

These meetings were kept up at intervals, and had great power in arousing a feeling of interest among the people and children in the work of the church. It was generally accepted as true, that a powerful impetus was given to the revival work in the school, through the instrumentality of Mr. Sankey's singing.

Mr. Sankey was also a more than average teacher. By his singing, and pleasant treatment of the children, he gained their entire confidence. Having such an advantage, it was a comparatively easy matter to impress their minds and lead them to the acceptance of the truth. He succeeded in winning the little ones, which partly accounted for the large membership of the church, and the number of young people who were in it. He was emphatically a man of great works in this respect, and many can testify that his labors in that Sunday school were the means of leading them to a religious life.

But his singing in the school produced another happy result. It attracted the stranger boys who visited the town, and led them under Christian influence. There were many of that class of persons in the town, and most of them who went into a Sunday school at all were drawn to his school, simply because they found an element of attraction in it.

It was not to be wondered at that the brethren would sometimes be endowed with tongues of fire, and between the tender singing, and a pathetic burning

speech, the whole audience, children and all, would be melted to tears. This was often the case, as many can testify. Mr. Sankey was elected Superintendent of the school, and held that office for some years. Having thus the entire control of affairs, and the assistance of the best Christian workers in the church, he prospered beyond his most sanguine expectations.

The school grew mightily, and at times the word would go out that the Jefferson street Methodist Episcopal Sunday School was enjoying a season of refreshing, and that God was converting the children. Mr. Sankey was a firm believer in the work of bringing children to Christ early—it had been the case with him, and the object of all his teaching and singing was, that the smallest and youngest of his scholars might be brought to the Saviour, and in this work he was most abundantly blessed.

The severance of his connection with the school was a sad blow to the teachers and children, and it was hard for them to be reconciled to such a breaking asunder of the ties that bound them together. As showing the regard they had for him, we give in full a letter addressed to him by the school, while he was in Great Britain. It is as follows:

"New Castle, Pa., June 21, 1874.

"At the morning session of the Sunday school of the M. E. Church of New Castle, Pa., the following paper was read by the Secretary: Whereas, our former Superintendent and brother, Ira D. Sankey, who took leave of us one year ago for a European tour, has been for months past charming the ears and melting the hearts of the multitudes who throng to hear him and his worthy coadjutor, as they go forth singing and talking of the 'Saviour who is Christ the Lord;' and whereas, we learn our honored citizen, David Sankey,

Esq., is about to visit his son in Scotland, to convey to him his good wife and their precious boys; therefore, we deem it befitting and proper for us to-day, as we are assembled in our accustomed place, to express to our dear friend and Christian brother assurances of continued regard and esteem for him personally, as well as warmest sympathy for the cause he so gloriously advocates, and to re-assure him we have not forgotten our promise to pray for him during his absence. And furthermore we read with pleasure and deepest interest the accounts of the wonderful manifestations of Divine power attending his labors, and beg to say, whenever, in the order of Providence he shall return to his native shores, we will welcome him most gladly to our hearts and homes, and join with him as never before in singing praises unto Him 'who hath redeemed us and washed us in His own blood.' Approved and ordered to be forwarded, by the *unanimous* vote of 326 scholars, 30 officers and teachers, and 50 visitors and friends present.

"CYRUS CLARKE, *Sec'y.* GEORGE C. REIS, *Supt.*"

Mr. Sankey's work in the church was no less effective than that in the Sunday school. His first services in the congregation were in the choir. He soon became leader of it, and was very successful in conducting it. He had the happy faculty of keeping down dissensions, and the usual hindrances to successful work in bodies of this kind. He trained his choir, which was a very large one, to lead the congregation in singing, and not to monopolize that part of the service to themselves.

The singing of the choir had a powerful effect on the congregations, and there can be no doubt that many persons owed their first religious impressions to the

"singing of the Gospel," which it was, in all that constitutes that term. Mr. Sankey endeavored to have all his singers enunciate every word so distinctly that it could be heard in every part of the room. The result of this was that every hymn was so plainly sung that each word was as distinctly heard as if read from the pulpit. The qualities of his singing that are now charming the world, were those he carried out in his church singing. In the latter, however, it was the work of but one day in the week, as his week days were necessarily occupied in his labors in the civil service. Now that he has devoted himself wholly to the work, it is shown what a good voice, earnest Christian heart, and pleasant, agreeable manners can do, when used in the service of God without anything to distract.

To show that Mr. Sankey's talents were appreciated away from home in his youth, place is given to the following, from the pen of Rev. Alexander Clark, a prominent Protestant Methodist minister, and the able editor of the *Methodist Recorder:*

"During our first pastorate at New Brighton, Pa., in 1862, a fine-looking young man from New Castle used to come down occasionally and sing with our choir. He always brought sunshine in his face, and made music in the souls of all with whom he mingled. He sang like a Christian, and he seemed entirely free from the petty envies which too commonly crop out in choirs and thrust discord over the communion of the church. There was a frankness in his countenance and a zeal in his tone and manner which enlisted the confidence of all with whom he associated. Afterward, we met our friend at New Castle, and elsewhere, and found him always the same warm-souled Christian. He loved music, and used it as he moved among the people, simply, religiously, and as a Gospel gift. His power

in the church to which he belonged was equal to that of the pastor, and his life was one of harmony and peace. The children clustered around him when he sang, and tears of joy attested the spirit which accompanied the service. And so we do not wonder at all that this same young man, now in the maturity of middle life, endowed with a special gift from heaven, is so blessed in singing salvation to the masses in Great Britain. We feel honored to number Brother Sankey, who is the fellow-worker with Brother Moody, as our personal and beloved friend."

In the prayer meeting he was fully as efficient as in the public congregation. The noon-day prayer meetings that are so efficient in the services of the evangelists, give an idea of what Mr. Sankey was capable in this respect. The prayer meetings which he attended seldom lagged. A soul-stirring hymn full of love and mercy, or a verse from a favorite Sunday school song, would give new life and zeal to any meeting which showed signs of dragging.

He was appointed class leader in the church not long after his removal to New Castle, where he did some of the most effective work of his early life. The class met each Sunday directly after the morning service, and was composed of a large number of men, women, and young people, the large class room always being filled at each service. Mr. Sankey always felt the responsibility of this office, and made use of every means in his power to qualify himself for its solemn duties. He was a good leader, and never failed to make his meetings interesting. He was always cheerful, and let no opportunity escape to infuse an element of joyousness and life in the services. He endeavored to discard the stereotyped phrases of the class room, and to substitute live conversation and questions, or some quotation of

Scripture that would suggest thoughts to the minds of those present, and thus lead to a variety of expressions relating to the experience of each.

His singing gave him a decided advantage in these meetings, as, when a lull occurred, or the meeting became dull, he would sing a verse of a song, and break the dullness and dispel the gloom. It was expected in these experience meetings that each member would be profited, and it was not an uncommon occurrence that all present would be melted to tears under the gracious outpouring of the Spirit of God. Mr. Sankey was desirous of using the Bible as much as possible in giving counsel to his class, or in relating experiences, and considerable profit was derived from this plan of conducting the meetings.

In the revival work of the church Mr. Sankey was very effective. His work was done in a quiet, undemonstrative way, but it was deep. He always led the singing, and as he stood at the altar and sang some of the glorious old hymns of the church, the whole congregation would join in, and the impression made could not be other than profound. His influence outside of the church was great, but has never been fully known, because of the unostentatious and quiet way in which he worked. Here and there, at the proper time, as occasion offered, a word would be dropped to some one who was either under some conviction, or was being led by the spirit to consider the duty of giving his heart to God. Many instances might be related of the good done by him in this way, but are not considered necessary.

Mr. Sankey's labors in this church were unremitting so long as he remained in the town, and his services were appreciated by all who were in the church. When his connection with Mr. Moody rendered it

necessary for him to leave his old home, there was sincere regret expressed among his brethren, and their fervent prayers went with him.

In 1867, representatives from the Young Men's Christian Association of Pittsburgh went to New Castle and held a convention, the object of which was to organize a branch of the Association at that place. The branch was organized, and Mr. Sankey became one of its most efficient and active workers. On the 4th of April, 1870, he was elected President of the Board of Managers of the Association in New Castle, of which he had been Secretary for some time. He was now head and front of it, and was active in every good word and work.

On June 13, 1870, he was appointed delegate to the International Convention of the Association, to be held at Indianapolis, Indiana, the same month. There for the first time he met with Mr. Moody, at an early morning prayer meeting which was led by Mr. Moody, and though held at seven o'clock was quite crowded. Mr. Sankey, with a friend, took a seat in the meeting. The services were not very animating, mainly on account of the slow and dragging manner in which the singing was conducted. The leader of the singing was a very excellent old gentleman, but his style of singing was not suited for a meeting of that kind, but was dull, and not in the least interesting. Seeing the necessity for a change in this part of the worship, Mr. Sankey's friend urged upon him to take the lead, which he agreed to do when a suitable opportunity should offer. He took hold of it with spirit, and the first hymn started by him was the grand old Christian song, "There is a fountain filled with blood," etc., when the whole assembly joined heartily in the singing. The meeting was thus lifted out of the dull-

ness into which it had fallen, and closed with great satisfaction to all present. At the close of the meeting Mr. Sankey's friend said to him, "let me introduce you to Mr. Moody." The introduction took place, and instead of using the ordinary salutations on such occasions, Mr. Moody's first words were, "Where do you live?" "Are you married?" "What business are you in?" "How many children have you?" These interrogatories were properly answered by Mr. Sankey, when, looking him steadily in the eye for a moment, this blunt man, in his short, emphatic way said, "I want you."

"What for?"

"To help me in my work at Chicago."

"I cannot leave my business," replied the now astonished singer.

"You must, I have been looking for you for the last eight years. You must give up your business and come to Chicago with me," was the rather stunning reply.

Thus commenced the acquaintance, friendship, and work of "Moody and Sankey." They held a meeting together in the open air in Indianapolis, which was greatly blessed, from which they concluded that God would bless their labors together.

CHAPTER VI.

PRIOR to Mr. Sankey's meeting with Mr. Moody, he had considerable experience in evangelistic work, in addition to singing at conventions and Sunday School Institutes, in the western part of Pennsylvania and Eastern Ohio. In connection with Mr. K. A. Burnell of Illinois, Rev. John Morrow, and others of

the Executive Committee of the Young Men's Christian Association, he made a tour through his native State, visiting nearly all its large cities, holding meetings from two to four days in a place. This tour lasted twenty-seven days, Mr. Sankey singing at three or four meetings each day, and much of the time at meetings in the open air. His voice held out until the last meeting of the tour, which was held at York, Pa.; but after going on to Washington the next day, to attend a national convention of the Association, he found his voice entirely gone. After a day or two of rest it returned, and he has been singing at least three times a day in large meetings for the last two years, and his voice seems to be growing stronger instead of wearing out.

In the spring of 1871, Mr. Sankey joined Mr. Moody in Chicago, having become deeply impressed that the Lord had a work for him to do, and that the union of Mr. Moody's pointed speaking, and his earnest singing, would be honored by the Lord in winning many souls to Himself. Together they commenced the work, visiting the poor and needy ones of Mr. Moody's little flock, singing and praying with the sick; speaking and singing at the daily noon prayer meeting in Chicago, and other similar work, until the great fire which devastated the city October 9, 1871, which burned their church, and the home of every member of the society.

Mr. Sankey led the singing in Mr. Moody's church, in the same manner as he does now, using a small cabinet organ, and leading the congregational singing. He always sang some appropriate solo immediately before the sermon. They held a meeting every Sunday evening in the Association Hall, where Mr. Sankey sang alone at each service, and had the assistance

at the other meetings of a small choir of trained voices. The last song that he sang in the beautiful hall before it was consumed by the October fire, was at the close of an address by Mr. Moody. The singing was interrupted by the alarm of fire, at the close of the following verse:

"To-day the Saviour calls,
For refuge fly;
The storm of justice falls
And death is nigh."

Soon after getting out of the hall where the meeting was held that night, Mr. Sankey went to the West Side of the city to see the fire; and very soon witnessing the terrible progress it was making in the destruction of everything before it, he concluded that the city would be burned, and ran back to his office to pack up his movables. Employing several men to assist him he succeeded in getting them out of the building on to the street, but they were soon covered with other goods of every description, which were tumbled into the streets from almost every door, and all consumed together. Seeing the flames rapidly approaching, Mr. Sankey, with one trunk and satchel, made his way to the Lake; and after much suffering from dust, fire and thirst, the supply of water being cut off by the fire, he succeeded in getting a small boat in which he made his way out upon the Lake, beyond the reach of the flames, and where there was pure clear water.

Here he remained four or five hours, witnessing the heart-rending scene before him, the burning of a great city, and the consequent distress and suffering of its people. After long and hard pulling at the oars against the waves, for they were running high, he made a distance of two miles up the lake, where, in the after-

noon of that day, he effected a landing in his little craft. He was fortunate enough to secure the services of a drayman upon landing, to take him to the end of the railroad, leading East.

Feeling confident that it would be quite impossible for him to find any of his friends that evening, he concluded to leave for his home at New Castle, Pa., where, fortunately for him and them, he had left his family, joining them safely the next day.

On his way East, he telegraphed Mr. Moody that, whenever he was ready to hold any more meetings, to let him know and he would rejoin him. During the time which elapsed between the burning of Chicago and the return of Mr. Sankey to that city to engage in his former labors, he gave a number of "evenings of sacred song" in different towns and cities, in aid of churches and the Young Men's Christian Association. He always had crowded houses, and gave great satisfaction wherever he sang while thus engaged.

In January, 1872, Mr. Sankey received a dispatch from Mr. Moody, saying, "Come at once." He complied with the request of his friend at once, and joined him again as a co-laborer in the Master's vineyard. They worked together day and night, sleeping together in one corner of the new "Tabernacle," without anything for a bed, other than a single lounge and a table, made of pine boards, and not unfrequently the fierce prairie winds would blow the drifting snow into their bed room.

On October 17, 1872, Mr. Sankey removed his family to Chicago, remaining there until May, 1873. Mr. Moody went on his second trip to Europe in this year, leaving Mr. Sankey in charge of the Tabernacle and its congregation. Associated with him were such men as B. F. Jacobs, Major Whittle, who has since devoted

himself wholly to evangelistic work, Rev. M. M. Parkhurst, and members of the church, who kept up the interest in the meetings, and the work of the church, until Mr. Moody returned. There were conversions in the church and Sunday school, every week during Mr. Moody's absence.

A short time before the Evangelists went to Europe, they accepted an invitation to go and hold some special religious services in Springfield, Illinois, which were attended with great blessing. Mr. Sankey has been heard to say, in speaking of these Springfield meetings, "Indeed, it seemed that, if we had remained and worked thus in our own country, a great revival would have taken place."

About this time, Mr. Sankey's friend, Phillip Phillips, returned from Europe, where he had been singing for one hundred nights in succession. He went to Chicago, and, while stopping with Mr. Sankey, made him a very enticing offer, including a large salary and all expenses paid, if he would go at once with him to the Pacific coast, and assist him in his service of song. Mr. Sankey would not promise anything until he had consulted his friend, Mr. Moody, who, at that time, was away in the South. Upon his return, they spent some hours in consultation and prayer over the matter, the result of which was, that Mr. Sankey concluded to remain with Mr. Moody, and accompany him on an evangelizing tour beyond the sea.

Mr. Sankey had been in the habit, for many years before he went to Great Britain, of collecting, and preserving in a scrap book, such hymns and sacred songs as seemed to him specially adapted to evangelistic work, and such as he could sing with the greatest effect in such work. These he took with him to Great Britain, to be used for the purpose intended, which he

sang as solos on proper occasions. For the congregational singing he used a very fine collection of hymns, published in London.

The demand for the sacred songs and solos, as sung by Mr. Sankey, became so great and so urgent that they had to be published to meet it. No collection of hymns ever before printed reached such a large sale as did these. Mr. J. B. T. Marsh, of Chicago, visiting in Chester, England, wrote the following (December 8th, 1875) about the song books and Mr. Sankey's work:

"Nothing is more astonishing, however, than the circulation which the little collection of hymns and tunes compiled and used by Mr. Sankey has attained. One meets them everywhere: at morning worship in families, in prayer meetings, Sunday schools, street services, and even alongside the denominational hymn book in some of the churches. The words alone, in their cheaper form, sell for a penny a copy; the words and music for sixpence. The publishers announce that over three-and-a-half million copies were sold during the first six months of 1875. No one who has not heard the indescribable psalmody of Scotland, and Ireland especially, can realize what a change there has been in the life and glow of religious meetings since Mr. Sankey came over here on his singing mission. Cabinet organs, even, have found their way into some churches in these two countries, where three years ago they would have found no more favor than a violin in a Quaker meeting-house."

The two most popular hymns sung by Mr. Sankey in Great Britain were, "Jesus of Nazareth passeth by," and "The Ninety and Nine." The martial song, "Hold the Fort," also became very popular as a congregational hymn. It has come to the knowledge of

Christian workers in hundreds of cases, that the singing of these "Song Sermons" has been blessed to the awakening of souls to their lost condition.

One of the first instances of a conversion under the singing took place in Philadelphia, some time before Mr. Sankey went to England. Mr. Moody was holding meetings in that city, and not liking the singing which he had, he telegraphed to Mr. Sankey, who was in Chicago, to come on and assist him. He went to the meetings at once, and with a cabinet organ led the singing with so much feeling and spirit that there were no more complaints from Mr. Moody. At the conclusion of one of the meetings Mr. Sankey sang the beautiful hymn, "Almost persuaded," when a gentleman came up to him and said, "While you were singing I surrendered to Christ, and now am altogether persuaded to be a Christian. Pray for me that I may never turn back."

Hundreds of instances might be given from the published reports of the work in Great Britain, where the singing of "Jesus of Nazareth passeth by," and other hymns, have resulted in leading sinners to the Saviour. Ministers have said that it was no unusual thing in talking to the anxious in the inquiry rooms, to hear penitents say, "it was the singing of that hymn that broke my heart," and in this country, the same expressions are now to be heard.

We clip from one of the papers, a pretty fair description of the effect of Mr. Sankey's singing "Jesus of Nazareth passeth by." The words of the paper are given entire: "Mr. Moody opens his Bible and reads, in his earnest way, a few verses from one or more chapters, touching the law and the curse of the law; then, with no alteration in the tone of his voice, 'Now, I am going to ask Mr. Sankey to sing' (naming

the hymn). Often he gives out, 'by special request, Mr. Sankey will sing 'Jesus of Nazareth passeth by.'" The first and last verses show the effect that a man of Mr. Sankey's vocal abilities can readily impart to a composition of this nature:

"What means this eager—anxious throng,
Which moves with busy haste along?
These wondrous gatherings day by day?
What means this strange commotion, pray?
In accents hushed the throng reply,
'Jesus of Nazareth passeth by.'

"But if you still this call refuse,
And all His wondrous love abuse,
Soon will He sadly from you turn,
Your bitter prayer for pardon spurn—
'Too late! too late!' will be the cry:
'Jesus of Nazareth has passed by.'

"The effect produced by the closing lines was electrical, people fairly jumped in their seats, and a long sigh might be heard breaking from the congregation.

"But Mr. Sankey has power with the people outside of his singing. Dr. Theo. Cuyler said of him, "His prayers take hold of every heart, and when he speaks, which we wish he would do more often, he chains the attention of all."

On account of its great popularity, and exceeding sweetness and beauty, we give a history of the words and music of "The Ninety and Nine." It is said to be the most useful and most popular of all of Mr. Sankey's hymns. The words were found by him while travelling from Glasgow to Edinburgh in 1873. Before getting into the train at Glasgow, he purchased a copy of the "Christian Age," an English weekly, which published Dr. Talmage's sermons. Hid away in one corner, he discovered the little hymn which was so soon to become the most celebrated of modern hymns. No name being

attached to it as author, Mr. Sankey said to Mr. Moody, "this is just the hymn I have been praying for —I wish I knew who wrote it. I will sing it, and I think we will soon find out who the author is."

The next day, while seated at a piano in the home of a christian gentleman, in Edinburgh, Mr. Sankey composed the air for it, and on the following day at the noon-day prayer meeting held in the Free Church Assembly Hall, he sang it for the first time. The subject before the meeting was the "Good Shepherd," and at the close of some remarks by Dr. Horatio Bonar, the celebrated hymn writer, Mr. Sankey broke forth in the new but striking strains:

1 There were ninety and nine that safely lay
In the shelter of the fold;
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

2 "Lord, Thou hast here Thy ninety and nine:
Are they not enough for Thee?"
But the Shepherd made answer: "'Tis of mine,
Has wandered away from me;
And although the road be rough and steep
I go to the desert to find my sheep."

3 But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through
Ere he found His sheep that was lost.
Out in the desert He heard its cry—
Sick and helpless, and ready to die.

4 "Lord, whence are those blood-drops all the way
That mark out the mountain's track?"
"They were shed for one who had gone astray,
Ere the Shepherd could bring him back."
"Lord, whence are Thy hands so rent and torn?"
"They are pierced to-night by many a thorn."

5 But all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back His own!"

While singing, Mr. Sankey was deeply moved, but kept on until the end. The whole audience was bathed in tears, and as the last glad notes died away, "Rejoice, for the Lord brings back his own," there seemed to break forth from the hearts of all present a sigh of relief, as if the bright sunlight had burst forth from behind some dark lowering storm cloud.

Three days afterward, he received a letter from a lady living at Melrose, Scotland, thanking him for having sung her deceased sister's little poem about the "Lost Sheep." She had been in the meeting the day it was first sung, but, on account of the great crowd, could not reach the singer, to tell him that it was her departed sister's words that he had sung with such wonderful effect.

Mr. Sankey learned from this lady, that the writer of the hymn, Elizabeth C. Clephane, had written it in 1868. Shortly afterward, she was called by the "Good Shepherd" into the fold on high. The hymn was published for the first time in the "Family Treasury," edited by the late Dr. Wm. Arnot of Edinburgh, and had been copied into English and American papers, but never set to music until found by Mr. Sankey. When he had it published, he called it "The Lost Sheep," but the people got to calling it "The Ninety and Nine," and he finally had it published in his sacred songs and solos under that name.

An English paper gives the following account of the effect produced by its singing at Huntley:

After singing the hymn, "Still there's more to fol-

low," Mr. Sankey sang "The Lost Sheep." This solo produced an immense effect upon the audience, especially the refrain, "Sick and wounded, and ready to die." When it was going on, heads were bowed, and eyes were bathed with tears, and the whole audience was visibly affected. No wonder. It was the gospel presented in a way one does not often hear it. As an old man said to me, with the tears streaming from his eyes, "I never heard onything like it, my vera heart's like to brak."

The following notices from the press give some idea of the manner of Mr. Sankey's singing. An English paper says:

"What Mr. Sankey does is to preach by song. He is no performer. We think when we hear him of what he is singing, not of how he sings. That a man should stand up at the music stool and pray that the song he is about to sing may carry a message to many hearts, or that he should, in a short speech, ask Christians to pray, while he is singing, that God will bless his song, is a thing that none of us have heard of before. But to Mr. Sankey it is entirely natural; it is almost a part of his song. The success of his singing is undoubted. It is a strange sensation to feel an immense congregation settle down into perfect silence as he plays his introductory symphony, and to hear the coughing and the motion of the people between the verses, which prove the strength of their attention.

"Mr. Sankey does not claim to be a musician; probably he would not wish to be regarded as a great singer. But he possesses that first qualification of all who would move others by their song—he believes and feels what he sings. The strong passion that stirs him may be observed by every one; he is sometimes so affected at the conclusion of his songs as to weep

like a child. Next to this great power which feeling gives must be placed his clear pronunciation. We hear every initial and final consonant on which the distinctness of musical utterance depends. Many a *prima donna* may envy his sharply defined consonants and his clean cut phrases.

"Not only does Mr. Sankey know how to sing softly himself, but he takes care that the choir shall do the same. The greatest impressions they produce are by soft singing. For example, in 'The Sweet By and By,' when the people have been joining in the chorus of the last verse, and think the piece is over, the choir unexpectedly gives it again, pianissimo, with an effect that touches every one. The vast sound of a thousand voices is inspiring, but people will tell you that they were more moved by the scarcely audible chorus of the choir, in such a passage as this. Hitherto shouting has generally been associated with the revival services, and even encouraged as a sign of heartiness and fervor. But no one who hears such soft singing as Mr. Sankey produces can doubt whether, after all, gentleness is not mightier than force."

Another paper gives the following:

"After an earnest appeal from Mr. Moody to the sinner to return to God and live, the effect produced by Mr. Sankey's solo, 'Come home! Come home!' in his own style cannot be described:

'Come home! come home!
You are weary at heart,
For the way has been dark,
And so lonely and wild,
O! prodigal child!
Come home! oh, come home!'

"After the singing, the influence upon the audience is so powerful that every heart seems touched; and like

results follow other addresses, and their accompanying hymns, as when the speaker has made an earnest and tender appeal on the riches of God's mercy in opening the way to heaven through the cross of Christ. The singing immediately after of the beautiful piece, 'The gate ajar,' thrills and melts your very soul:

'There is a gate that stands ajar,
And through its portals gleaming
A radiance from the cross afar,
The Saviour's love revealing.
Oh, depths of mercy! can it be
That gate was left ajar for me?'

And so when he sings 'The Ninety and Nine,' 'Nothing but Leaves,' 'Hold the Fort,' 'Our Mission,' 'Go work in my Vineyard,' etc., etc. But as I have said it cannot be described, one must see and hear to understand or realize it."

Another says: "The admiration of Mr. Sankey's singing is enthusiastic. When he sings a solo a death-like silence reigns, or, as the *Irish Times* describes it, 'It seems that he only is present in the vast building.' When he ceases there is a rustling like the leaves of a forest when stirred by the wind. We might apply to him the language of Scripture: 'Lo! thou art unto them as a very lovely song of one who hath a pleasant voice, and can play well on an instrument.' No one can estimate the service he has rendered to the Church of Christ by the compilation of his book of 'Sacred Songs,' and their sweet tunes; they are the delight of all ages. I have heard in Scotland that already they are sung in our most distant colonies. Ere long I believe they will be sung wherever the English language is spoken over the earth. Nor will they be confined to that language, for

a lady is at present engaged in translating them into German. It was Fletcher, of Saltoun, who said, 'Let me make the songs of a country, and I care not who make its laws.'"

An American paper has said:

"One thing is noticeable in Mr. Sankey's solos, and that is his thorough independence of the instrument with which he accompanies his singing, and to those sparing accompaniments is in a large measure due the effectiveness of his singing. He never strikes a chord until he has sung, in a peculiar, chanting tone of voice, one whole line of the song, and then the chords seem more intended for his own guidance than for any instrumental effect. 'Once for all' is the title of a hymn selected, and begins:

'Free from the law, oh happy condition.'

"Mr. Sankey sings it:

'Free! from the law, Oh (in a most ecstatic tone) hap-py condition.'

"The chorus is beseeching, and sung at the top of five hundred voices:

'Once for all, O sinner, receive it:
Once for all, O brother, believe it:
Cling to the cross, the burden will fall,
Christ has redeemed us once for all.'"

As some good people have been led to suppose that Mr. Sankey is employed at a salary, or otherwise, to do his work, as a matter of justice to him it may be well to state that he is not in the employ of Mr. Moody or any other person. He has the same love for the work as Mr. Moody, and works just as faithfully. Any expense incurred by them is usually borne by kind friends, and no collections for expenses of any kind are taken up at their meetings. The Gospel is preached to the multitude "without money and without price."

They have raised large sums of money in nearly every town or city they have visited, to help the Young Men's Christian Association. In Brooklyn they found the Association five to six thousand dollars in debt. They raised enough to pay it off and leave a balance of five thousand dollars. The "royalty" on Mr. Sankey's hymn books has reached nearly fifty thousand dollars, not one cent of which has he used for himself. He is emphatically, "temporally and spiritually," trusting in the Lord.

The following letter from Great Britain is a pleasing testimony of the high esteem in which Mr. Sankey is held there:

"DEAR CHRISTIAN FRIEND—IRA D. SANKEY: We, a family of the Society of Friends, wish to thank you most heartily for the sweet hymns you have left us, which are such a great pleasure in our home circle. You have indeed left behind you something which never fails to recall those crowded gatherings in the Haymarket Opera House, where we had the privilege of hearing you, and that earnest worker, D. L. Moody. We doubt not, and indeed many instances of the kind have come under our notice, that your meetings have been times of blessing to many, and the seed that was sown is, we believe, in *many*, *many* cases, springing up into eternal life. We doubt not that there will be from this land innumerable stars one day added to your crowns of rejoicing, which shall not fade away. We can assure you that many English hearts warm towards you, as instruments of help on the Christian pathway, with prayers that every blessing may attend your work in your own land, any little record of which, in the *Christian*, is hailed with delight; and we only regret that the wide Atlantic rolls between us and your gatherings, which we should so enjoy attending. We *do hope*

that some day you and your beloved companion will again pay a visit to our country. Again thanking you for your beautiful hymns, and with Christian regard for you and your fellow worker, we are

A Widowed Aunt,
A Widowed Mother,
And two Daughters.

Dec. 13, 1875."

Such testimonies to the worth of Mr. Sankey's efforts are, however, now given by all people who have heard him, and further quotations would not, perhaps, add to the interest of this sketch of his life.

GREAT BRITAIN.

CHAPTER I.

IN ENGLAND.

WHILE visiting in England on a former occasion, Mr. Moody had received very pressing invitations to return to that country on an evangelizing tour. Upon his return to Chicago from that visit, he determined to comply with the wishes of his foreign friends. In accordance with this determination, he proposed to Mr. Sankey that they go to England and work together in the cause they had so much at heart. Mr. Sankey advised his friends of what was proposed, and conferred with them as to his duty; and the advice was to go with Mr. Moody by all means, as that seemed to be clearly a call to duty.

Having arranged all the preliminaries for starting upon their mission, on June 7, 1873, they set sail from New York, arriving at Liverpool on the 17th of the same month. Mr. Moody had with him his family; and Mr. Sankey his wife, leaving his two boys at their home in New Castle, Penn. A strange and, humanly speaking, profitless journey was this, upon which they had entered and thus far advanced.

They had pressed their feet upon the shores of England as heralds of their Master, with neither purse nor scrip, but trusting wholly in God for their support, and the success of their mission. They received no salary, nor would they ask compensation in collections or any other form; but, recognizing their work to be one for the Lord, they were satisfied to do it honestly

and well, and trust to Him for their care and subsistence; and in thus doing they were never forgotten.

Immediately upon their arrival in England, they set about to prepare for the meetings contemplated. An invitation was awaiting them from York, and to this place they agreed to repair and commence their labors. Upon conferring with friends in that place, they were somewhat astonished to learn that they were not ready there for the commencement of the work. But, not in the least dismayed, they proceeded at once to that city, and proposed to open their meetings. To less fervent and earnest souls, the prospect here would have been dreary enough either to have compelled great solicitude, or to have driven them in despair back to their native land. Mr. Sankey was entirely unknown in the city, while Mr. Moody's acquaintance was comparatively limited, so that they were practically friendless in their new field of labor. Nobody, outside of a few persons who knew Mr. Moody, seemed to want them; but, nothing daunted, they made ready to preach the gospel to any who would give heed and listen to them.

Applications were made for a house of worship in which to begin the meetings, and two or three pulpits were opened to them, and offered in a distrustful manner, showing plainly enough that they were not received with the spirit of love and good-will. The ministers, as a whole, were not friendly toward the new comers, and it was scarcely to be expected that the people would be more so.

On Sunday morning, June 22d, the meetings were opened in Salem Congregational Chapel, to Christian workers. In the afternoon a meeting was held in the Corn Exchange, which was attended by about one thousand persons; and in the evening, Wesley Chapel

was occupied. Every evening of the following week, Bible lectures were delivered in various chapels, each service resulting in the saving of souls, but especially in the quickening of believers. On the 29th of June, meetings were held in two other chapels, and also twice in the Corn Exchange, to congregations numbering about 1,000 each. Prayer-meetings were held at noon of each day, in the rooms of the Young Men's Christian Association. Meetings were thus held daily for about one month, and toward the close, it is said, all the congregations had opened their chapels and given their presence and help in promoting the great work.

The result of their labors here, while not attended with such manifestations of the presence and power of the Spirit as at future meetings, was an increase in the spiritual zeal and fervor of the churches, the awakening and conversion of many sinners, and an increased interest in the work of the Evangelists, on the part of the people. Nearly three hundred persons were converted during the services at this place, enough, surely, to satisfy all doubters that they were sent of God, and were not merely adventurers, as some would have them be.

Their manner of presenting the Gospel was new, and the people were greatly attracted by the simple and unaffected manner in which their attention was called to the great work of life. Mr. Moody did not present them the truth in the polished phrases and finished rhetoric of the schools, but drove it home by homely illustrations and plain, well-directed logic, and a sincere earnestness. Never was the simplicity of the Gospel presented in a more captivating and effective way to these people of York, than when, in plainness of speech, or in the deep solemnity of "Bible readings,"

Mr. Moody so opened the truth that a "wayfaring man, though a fool, might not err therein."

"Singing the Gospel" was new to the people, but none the less welcome, and cheerfully received. The sound of Mr. Sankey's voice, in the churches or at his lodging-place, was sufficient to attract attention, and create great feeling, inducing those who heard to lay well to heart the searching truths of the words sung. It is said, by accounts published during the meetings, that so sweet and tender were his songs, that many persons were brought under the influence of the Spirit while listening to them, and some were converted through this instrumentality. No wonder, then, that crowds hung upon his words, and listened with longings of heart for the precious promises and cheer of his songs, and then rejoiced in the peace and happiness flowing from a personal knowledge of the truth so pleasingly presented to them.

It was a month of faithful labor, and the Evangelists left with much encouragement. While at first they had not the coöperation of the ministry, even this was overcome; but best of all, the common people heard them gladly; and they went to other places with lighter hearts, and greater assurances of success in their work.

In the latter part of July they visited Sunderland, on the east side of England, at the instance of Rev. Arthur Rees, who had visited some of the meetings already held. Never were good men, earnestly laboring in a good cause, more coldly received than were Moody and Sankey at this place. With but few exceptions, the ministers were all arrayed against them, offering no encouragement or good will to those whom they should have recognized as co-laborers in a great cause. They probably had reasons for withholding

their support—doubtless had, speaking after the manner of men. Mr. Moody did not come to them preaching in a staid and orderly manner, but was offhand in his speech, sparing none in his demands that all should conform to the requirements of the gospel. He was not an ordained minister, had never been at a school of Theology, except as the Master had trained him, and for these, and other as weak reasons, they stood aloof from him and would have none of his meetings. It may not be amiss to say, that they realized ere a great while, that they had lost a precious blessing in their blindness and obstinacy. But, here as in York, the people were glad and anxious to hear the tidings of great joy, and they went to the meetings, despite the fact that their spiritual leaders were not with them. It was discouraging, to say the least, to convince even people so anxious, while their own ministers, through the papers, and in the pulpit, were attacking the Evangelists and vigorously opposing them.

Mr. Moody was in sore straits. He declared the whole counsel of God and withheld nothing, but only the more fiercely was he attacked. Even Mr. Sankey's singing was brought in question, and the critics had doubts whether solo singing could rightfully be called worship. But Mr. Moody kept on preaching all the same, and Mr. Sankey's sweet notes of praise were not in the least changed; and many were led to bless the day when the pressure of preaching was brought to bear upon them, and when their ears were greeted with the charming songs of praise, to which the doctors made objection. Sunderland deliberately cast from it a great blessing, and months later, when the news was carried to them of the tide of revival in Scotland—that the grave Scottish psalm singers and stiff old Covenanters were receiving the blessings

they would not have—they saw their mistake and hasted to rectify it. It was then that they discovered, in failing to entertain strangers they had driven from them angels of mercy and peace. But even Sunderland profited after a while, when the refluent waves of gospel joy flowed upon them from the hills and cities of the north. When the meetings were in progress in Scotland, the town was visited by a sweeping revival, during which all their objections to Moody and Sankey were swept away with the rest of their errors and prejudices.

NEWCASTLE-UPON-TYNE.

At the close of the meetings in Sunderland the Evangelists accepted a call from Newcastle-upon-Tyne, to which place they proceeded, and here, for the first time, were successful in overcoming the prejudices against them, and convincing the people that they were Divinely sent. In the other places, the ministers had not simply held aloof and given them no countenance, but actually opposed them with vigor and power; while at Newcastle the ministers soon gave them a hearty welcome, and vied with each other in aiding them in their noble work. There was no carping criticism; no appeals against them through the press; but each put his shoulder to the wheel, and the result was astounding. Many of the ministers in the established church also gave their influence to the work, and did much in making it popular.

The break once made among the ministers, the people were ready to follow in vast numbers. The audiences, rather small at first, increased to crowds that filled the places of worship, and hundreds had to be turned away for want of room. Newcastle was literally filled with the power of the Gospel. The people heard

it, accepted it, and made the old town joyous with their praises in favor of it. The glory and power of the meetings extended until the entire neighborhood was in a spirit of excitement and enthusiasm; and the reviving influences reached homes and hearts which had not before known that such richness was in store for them. With the whole country awakened, and hundreds of earnest men and women pressing upon them, and beseeching to know the way of life and salvation, was it any wonder that Mr. Moody's heart was filled with a joy unutterable, and that his tongue was one of fire? Any wonder that the words which fell from his lips were like a balm to the heart of the Christian, or full of fear and horror to the hardened sinner? He had enough already to turn the head of almost any man, but true to the line of duty before him, and the promptings of a heart sanctified to the work of his Master, he counted all these great works as but evidences that a higher power than he was at work in the hearts of the people.

Mr. Sankey was also full of the inspiration that made the meetings so successful. His singing became more than ever sweet and powerful. He was rightfully called the "sweet singer of Israel," and as the precious showers of blessings and of grace gently descended upon the multitudes, his songs took more of the character of triumph in the service of a mighty Sovereign. These thousands of people who heard him, and who were conversant with Old Testament history, must have recalled scenes in ancient Israel like unto this, when the people, in triumphant notes, sang for joy over their deliverance from their enemies. Here the sweet voiced Sankey was leading the gathering hosts who, in their rescue from the power of sin and darkness, could not force back the welling of joy that rose

in their hearts, but gave vent to it in songs of praise, such as Newcastle had probably never before heard. Was it any wonder then that the Evangelists had great rejoicing of heart, and that they praised God and took courage for the days and months of labor before them?

The manner of conducting the services at this place was quite satisfactory, and drew great crowds to all the meetings. Every morning at 12 o'clock, in the Music Hall, there was held a meeting for prayer, praise and exhortation, at which an earnest company of people would gather, all desiring the revival of the work of God in their town. These meetings were effectual, and numerous and striking were the answers to prayer for the unconverted. Every evening services were held, and when the work became somewhat advanced the afternoon services were commenced, thus making three services during the day. On the 10th of September a meeting was held that was so novel and entertaining that it merits special attention. Mr. Moody announced that he intended to have an "All day" meeting on that day, and invited all who could to attend it. The day for the meeting came clear and beautiful. It was a day when all nature seemed to be rejoicing in the glad sunshine of the great Father's beneficence. One of the papers said:

"At ten o'clock, the hour for the service to commence, the wide area of Rye-hill Chapel was about half-filled, and the people coming in quickly. By eleven o'clock the friends from Sunderland, Shields, Jarrow, and neigboring towns, had come in by train, and had occupied nearly the whole of the area. At twelve o'clock the message came—'No more room in the area, we must throw the galleries open.' By two o'clock the galleries were well filled, and before the

closing hour came around, the spacious and beautiful chapel was filled with those who had left business, home cares and work, pleasure and idleness, to come and worship God and hear his word. Never was the faith of God's people more abundantly satisfied. They asked and it was given, they sought and found, they knocked and the door was opened unto them."

"According to the programme which Mr. Moody had distributed largely over the town, the first hour of the services was to be devoted entirely to

"PRAYER AND BIBLE-READING,"

which, in connection with the singing, and comments by leading and able ministers, made up an hour of rare pleasure and interest. The second hour was devoted to the "promises," Mr. Moody being the leader. The third was devoted to "praise," in which Mr. Sankey was leader. The fourth hour was set apart for "experience and exhortation." The fifth hour was occupied by Mr. Moorhouse, in an address on separation. The sixth and last hour was occupied by Mr. Moody with an address on "Heaven," which excited the most profound interest on the part of all his hearers. Rev. Mr. Moorhouse in speaking of these meetings says, "I have never seen anywhere a deeper work of grace than in these towns." Their influence was at work in and out of the meetings, and the following instance, related in one of the papers, shows the deep hold taken on many minds: A gentleman passing down a street in Gateshead heard some one knocking at the window of a cottage. He stopped and a respectable woman came to the door, and said—"Come in!" He said he could not then, as he was going to a meeting.

"Oh, sir, for God's sake come in, and tell me something about Jesus, for I am wretched."

"What is the matter?" said he.

She said, "I am lost; oh, tell me what I must do to be saved. I have been standing at my window all the day to see if a Christian would come along, and if it had only been a beggar who loved the Saviour, I would have called him in."

She had been at a meeting a week before, and had been in a miserable state ever since. A Christian lady called to see her and told her about the love of Jesus. She trusted, and was saved. The demand became so great for religious services, that other ministers were called into use and as many as three separate meetings held in the evening in Newcastle and Gateshead. The smaller towns in the neighborhood also requested meetings, and the towns of North and South Shields were visited, where blessed results followed the preaching of the word.

Before finally leaving the scene of operations about Newcastle, other towns were also visited, where the services were as usual most interesting. Darlington was favored with a most refreshing season of prayer and preaching, and the people brought to a full realization of their duty to God. At Stockton-on-Tees, Mr. Moody and Mr. Sankey were secured for a three days' meeting, and the results are described as being of the most beneficial character. The closing meetings at Newcastle on the 14th and 15th of November, were among the most valuable of the series. On the 15th the meeting was obliged to be held in the Brunswick-place chapel, which was crowded full, and hundreds turned away. This was the more remarkable from the fact that it was the daily noon prayer meeting. The jubilee singers were present and sang some delightful songs, after which Mr. Sankey sang the closing hymn, "Shall we meet beyond the river, where the surges

cease to roll?" The vast assemblage then cleared away, and the Evangelists left for Carlisle, where they held a meeting before going to Edinburgh.

This period of revival in Newcastle and neighborhood cannot be estimated as to its power and influence. The number converted might possibly be ascertained, and the number awakened and led to think of seeking after a better life might be estimated, but to estimate, or approximate even, the amount of good done during the short stay of Moody and Sankey at this locality, is simply an impossibility. In the one thing of bringing about a more fraternal feeling between the ministers, it was worth all the labor bestowed upon it. All accounts agree respecting this phase of the revival, and all who were truly interested in saving the souls of the people were enthusiastic over the fact that dissensions and useless disputations between men of the same noble profession, engaged in the same ennobling cause, would now be subordinated to the common effort of winning souls. The expressed desire of the Evangelists was to save souls, and this spirit seemed to pervade the whole ministry to a greater extent than ever before known in that country.

But the influence on the laity was none the less marked. Men and women who had lived for years in the churches with no personal interest in their own or any one else's salvation, under the power of the meetings became the most devoted and self-denying missionaries, hunting up the lost and degraded from the worst parts of the city. Thus the churches became alive—coldness and unconcern gave place to warmth and genuine works of faith. The congregational services were spirited and characterized by great devotion; the prayer-meetings, from their well-known want

of edification and total lack of interest, became places of prayer for which the people sought; and church services and prayer meetings were attended by crowds of attentive worshippers, ready to participate in the joyful services of God's house.

The first five months of Moody and Sankey in England brought about this state of affairs. They had honestly, perhaps thanklessly, but none the less patiently and hopefully, labored to see Divine favor rest upon a wandering people; and when the cloud burst in Newcastle, the way seemed entirely clear for the free course of the Gospel message. The names of Moody and Sankey were household words in all the north of England, and the news of the good they were doing was soon carried into Scotland, and the staid Scots were made to wonder at the strange and mighty upheaval among the people. They looked upon it, perhaps, much in the same light as they regarded the great reformation under the Wesleys and Whitefield, who had stirred Britain to its depths, and turned many of the people to righteousness. But they were, doubtless, astonished beyond measure when the wonderful news was carried to them, that one of these latter-day Gospel messengers preached by singing songs, and that it was none the less effective on that account, but rather a great comfort and joy to the thousands who were crowding their meetings daily.

THE WORK IN SCOTLAND.

CHAPTER II.

EDINBURGH.

ON the 21st of November, meetings were commenced in Edinburgh, under much more favorable circumstances than at the other places visited. The meetings held just previous to reaching this place were quite interesting and resulted in great good, but it was at Edinburgh where the Spirit had seemed to open the way for a most successful revival. The evangelists were received with the utmost cordiality by the ministers and people, and all seemed fully ready to coöperate in the work of grace. Within one week after they had begun their meetings, one of the ministers of the place wrote concerning them as follows:

"We are all delighted with them; ministers of all denominations are joining cordially in the work, and God is indeed working graciously. About 2,000 are out every night hearing; many more come and cannot get into the church. Two churches are to be opened simultaneously each night next week.

"The singing of Mr. Sankey lays the gospel message and invitation very distinctly and powerfully on the consciences of the people; and Mr. Moody's gospel is clear, earnest, distinct, and well illustrated—telling of death and resurrection—the 'gospel of God.' He is a first-rate workman, and very practical, and God has been blessing his preaching.

"Every evening there has been a number of souls

coming into the inquiry rooms; but last night, when preaching on 'The Son of Man came to seek and to save that which was lost,' the *Spirit* seemed to be working in special power, and old *Formality* got his neck broken, and the wounded and weeping souls came into the inquiry meeting in droves."

This was not what was reasonably to be expected in Scotland. Remembering the rigid requirements of these people of their spiritual teachers, it was naturally supposed that the plain speech of Mr. Moody, and his lack of collegiate training and culture, would not be acceptable to them. They expected the meat of the Gospel, consisting mainly of systematic theology and discussion, and not the brusque manners of a captain who set all to work alike, irrespective of their condition or standing in the church, and who was more careful about the power of the Gospel in the heart, than that the believer's theology should be strictly hewn to the line.

Besides this, there was Mr. Sankey's singing. It is true it melted the hearts of all who heard it, and won for him the ready sympathy of his auditors, but how was he to overcome the life-long prejudices of the psalm singers, and get them to unite with him in singing his songs? The organ, too, not at all in favor among the Scottish people, seemed to be in the way, and to effectually bar him from reaching their hearts with his sweet songs. But, strangely enough, he won their hearts at once. The writer asked Mr. Sankey, after his return to America, how it came that he so readily gained their confidence and sympathy. His reply was characteristic of the man, and showed that he was sure that God would open a way to the hearts of his hearers, if he would but faithfully deliver his message. Said he, "I took my place at my organ,

and requested the congregation to join with me in singing the One Hundredth Psalm. This they cheerfully did, seeming to overlook the fact that the 'kist o' whustles' was in full blast, and together we lifted our voices in praises to God. Then, without any apparent shock, I began to sing one of my songs, which seemed to delight them very much, when, without any urging, it was but a short time until all who could were lustily singing the songs." The ice was broken, and but little trouble was experienced after that, though at one time, the organ was left out of one of the churches, in order to allay any feeling. Mr. Sankey seemed to take little account of the fact that prejudices were to be overcome, but took it as a matter of course, that the Christian people would join Mr. Moody and himself in whatever was necessary to the advancement of their work. Thus these two Christian men entered this city under the most favorable circumstances. They were given a welcome far more cordial than they had any reason to hope for, and the way was opened up brightly and auspiciously for the success of their labors.

The meetings here were held at different places, the first services being held in the Music Hall, on the 23d of November, the hall being literally packed with an anxious, expectant audience. But during the entire course of the meetings there was no house in the whole of the city that was capable of containing the people who desired to attend the services. The largest halls were totally inadequate, and in order to obtain sitting room it was necessary to get to the place of meeting an hour or two before service began.

After the meetings had fairly begun, Mr. Moody's use of the Bible in his readings gave him a place in the affections of the people that will last as long as

memory is retained. The people brought their Bibles to the meetings, and would learn the vast store of information contained within them on any one subject under consideration. It was giving them the meat of the Gospel in truth, and they fully appreciated it. By the pointed remarks on the texts of Scripture read, and the most earnest exhortation to duty, the people early began to take a deep interest in the work, and to inquire after the truth.

Within the first week there was a large number of persons who went into the inquiry rooms, and on the 27th of November, while Mr. Moody was preaching on the subject, "The Son of Man came to seek and to save that which was lost," and Mr. Sankey had sung some of his most captivating songs, the people seemed to be moved as if by a common impulse. Weeping and broken hearted, they rushed in droves to the inquiry room, with the question upon their lips, "What shall I do to be saved?" which surged up from their hearts, like the cry of one in deep distress. One minister would have as many as half a dozen at a time, to whom he was explaining the way of salvation. On this one night, after but four nights of service, fully one hundred persons were in the inquiry room as seekers.

The noon prayer meeting at the same time was attended by about seven hundred persons daily, all of whom took great interest in the exercises. From this time forward, the meetings were a succession of triumphs and rejoicings. The continued success so far had created a profound and universal interest among all classes of the people. Everywhere the powerful preaching of Mr. Moody, and the sweet, attractive singing of Mr. Sankey, were the subject of conversation. In Christian homes throughout the city, the inmates were becoming deeply concerned about the salvation

of their neighbors, and it was not unusual for the common conversation to turn on the wonderful work of the meetings. The people were thus fully prepared for the heart-searching discourses of Mr. Moody, which had a telling effect at every service.

On one occasion, while depicting to the unconverted the three steps to hell—neglect—refuse—despise—he seemed to carry their hearts by storm, and to mould them to his liking. The effect of the sermon was overpowering, opening the blind eyes, and portraying to the wretched sinners the horror before them. Following this, when Mr. Sankey sang "Jesus of Nazareth," the great deep of their hearts was broken up and they gave way to weeping. The whole congregation was deeply impressed, and many found their way to the inquiry room, where they were pointed to the Lamb. During one of the inquiry meetings at the close of the first week, a beautiful incident happened while one of the ministers was addressing an inquirer. A young girl rushed up to him, and from a joyous heart burst out with, "I am the girl you spoke to at the Barclay Church and gave the book to; now I am just going, but could not leave without coming to tell you that I have found Jesus." Happy and light-hearted, even the children had caught the blessed influence, and the transforming power of the meetings had touched all hearts.

The next week's meetings, held in Broughton Place Church, were of the most interesting character, and gave evidence that the work was extending and deepening. Rev. Andrew Thompson, one of the most earnest workers in the meetings, who had given close attention and noted every point connected with them, had this to say in a letter to one of the papers:

"And now, at the close of the week of special ser-

vices in Broughton Place Church, I wish to repeat the statement in your paper which I made on Monday in the Assembly Hall, that there is no week in my lengthened ministry upon which I look back with such grateful joy. I would not for the wealth of a world have the recollection of what I have seen and heard during the past week blotted out from my memory. When Howe was chaplain to Cromwell at Whitehall, he became weary of the turmoil and pomp of the palace, and wrote to his 'dear and honored brother,' Richard Baxter, telling him how much he longed to be back again to his beloved work at Torrington. 'I have devoted myself,' he said, 'to serve God in the work of the ministry, and how can I want the pleasure of hearing their cryings and complaints who have come to me under convictions.' I have shared with many beloved brethren during the past week in this sacred pleasure, and it is like eating of angels' bread, first to hear the cry of conviction, and yet more to hear at length the utterance of the joy of reconciliation and peace!

"I was much struck by the variety among the inquirers. There were present from the old man of seventy-five to the youth of eleven, soldiers from the Castle, students from the University, the backsliding, the intemperate, the sceptical, the rich and the poor, the educated and the uneducated; and in how many instances were the wounded healed and the burdened released!"

But the more successful the meetings, the more opposition was developed. All sorts of objections were urged against the work, and the manner of doing it. The objectors even went so far as to impugn the theological soundness of Mr. Moody's belief. They criticised the manner of conducting the meetings.

There was too much enthusiasm; the people were converted too rapidly; and then they noised abroad that the use of the organ was not in proper taste nor quite the thing, and that "Singing the Gospel" was an unauthorized departure from the true and ordained way of teaching the people the plan of salvation. Scores of similar objections were raised, and the rudest and most unseemly epithets hurled at the work and the workers, but all to no purpose. But little attention was paid to what was said; new friends were raised up on every hand; the revival swept on in its power and grace; hundreds of souls were awakened and converted; and ere long the objectors were lost amid the crowd of true friends who rallied round the Evangelists.

Some of the ablest ministers of Scotland came to the rescue, and showed that the work of this revival was but the history of all other great revivals, and that when sinners became aroused to their true condition they were not apt to run to carping objectors to be taught the proper way of being converted, but went to those who possessed the oracles of God for direction. This opposition had one good effect, however, in calling to the aid of the Evangelists all the really live and valuable Christian people of the place. For the time, denominational lines were entirely broken down, and ministers and their flocks did not care so much as to the increase of their own societies as that sinners might be converted. Mr. Moody was very careful not to do or say anything that would create strife between the several churches, but labored for the good of all, irrespective of the special claims of any. This very naturally had a good effect, and bound together the churches in strong sympathy and love, out of which grew a remarkable paper entitled "a week of prayer for Scotland," which was as follows:

"Edinburgh is now enjoying signal manifestations of grace. Many of the Lord's people are not surprised at this. In October and November last they met from time to time to pray for it. They hoped that they might have a visit from Messrs. Moody and Sankey, of America, but they very earnestly besought the Lord that He would deliver them from depending upon them, or on any instrumentality, and that He himself would come with them, or come before them. He has graciously answered that prayer, and His own presence is now wonderfully manifested, and is felt to be among them. God is so affecting the hearts of men that the Free Church Assembly Hall, the largest public building in Edinburgh, is crowded every day at noon with a meeting for prayer; and that building, along with the Established Church Assembly Hall, overflows every evening, when the Gospel is preached. But the numbers that attend are not the most remarkable feature. It is the presence and power of the Holy Ghost, the solemn awe, the prayerful, believing, expectant spirit, the anxious inquiry of unsaved souls, and the longing of believers to grow more like Christ—their hungering and thirsting after holiness. The Hall of the Tolbooth Church, and the Free High Church, are nightly attended by anxious inquirers. All denominational and social distinctions are entirely merged. All this is of the God of Grace.

"Another proof of the Holy Spirit's presence is, that a desire has been felt and expressed in these meetings, that all Scotland should share the blessing that the capital is now enjoying.

"It is impossible that our beloved friends from America should visit every place, or even all those to which they have been urged to go. But this is not necessary. The Lord is willing himself to go wher-

ever He is truly invited. He is waiting. The Lord's people in Edinburgh, therefore, would affectionately entreat all their brethren throughout the land to be importunate in invoking Him to come to them, and to dismiss all doubt as to His being willing to do so.

"The WEEK OF PRAYER, from 4th to 11th January next, affords a favorable opportunity for combined action. In every town and hamlet let there be a daily meeting for prayer during that week, and also as often as may be before it. In Edinburgh the hour is from twelve to one, and where the same hour suits other places, it would be pleasing to meet together in faith at the throne of grace. But let the prayers not be formal, unbelieving, unexpecting, but short, fervent, earnest entreaties, mingled with abounding praise and frequent short exhortations; and let them embrace the whole world, that God's way may be known upon earth, His saving health among all nations. If the country will thus fall on their knees, the God who has filled our national history with the wonders of His love, will come again and surprise even the strongest believers by the unprecedented tokens of His grace. 'Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not.'"

This was signed by a large number of the most eminent ministers and laymen.

After the call for prayer, the meetings went on as usual with rapidly increasing power, an exceedingly interesting and instructive one being held on December 13th, when there were about one thousand children and young people present at the noon-day meeting. Mr. Moody addressed them from, "I will hold thee by thy right hand," illustrating it in such a manner as to win the hearts of the little ones. Mr. San-

key's singing was peculiarly affecting, melting their hearts, and drawing them to the love of a protecting and guiding Saviour. There were many precious cases of trust in the all atoning blood of the Lamb, and all concurred in the sentiment that it was a meeting of lasting benefit.

In order to accommodate the humbler classes, a meeting was appointed for the Grass Market, on the south of which is the Corn Exchange, a large building capable of holding over 5,000 persons. On the evening of the 28th of December, a most extraordinary meeting was held. Mr. Moody preached with great power, and the singing by Mr. Sankey of several of his favorite songs stirred the audience to the highest pitch of enthusiasm. After this meeting was over, hundreds pressed up to the Free Assembly Hall, and when the question was put, if any were present anxious about their souls, and wishing to be saved, the whole assemby rose to their feet. None present had ever witnessed anything like it, and Mr. Moody said he was more impressed by it than anything he had ever seen.

One of the most precious and affecting meetings of the whole course in Edinburgh, was the "watch meeting" held on the night of the 31st of December. The Free Assembly Hall was crowded to overflowing by seven o'clock, and was so kept until after midnight, during which time the services were grand and inspiring. Mr. Moody's remarks were of the greatest interest, and Mr. Sankey's songs of the most powerful character, keeping the large audience in raptures. The intense interest, and the awe striking solemnity of the meeting increased as midnight neared. Five minutes before twelve all sound was hushed. The distant shouts of the revelers outside could be heard. Kneel-

ing, or with bowed heads, the whole great meeting with one accord prayed in silence, and while they did so the city clocks successively struck the hour. The hushed silence continued five minutes more. Mr. Moody gave out the last two verses of the hymn, "Jesus, Lover of my soul," and all stood and sang, "Thou, O, Christ, art all I want, more than all in Thee I find, etc." After a brief prayer the benediction was pronounced, and all began, like one family, to wish each other a happy New Year.

Now commenced the week of prayer, the first meeting being held on January 4, 1874, when the Corn Exchange was packed full of an interested audience. During that day, the Evangelists had the pleasure of instructing about 15,000 people. Several meetings were held, at each of which the Jubilee singers participated, and, with Mr. Sankey, made the service of song very delightful and powerful. All through the week, the services were very interesting, attracting vast crowds of people, many of whom were soundly converted, and their usefulness turned into a new channel.

On January 13th, some very large meetings were held in Berwick-on-Tweed. The first meeting began at noon, during which time short prayers were offered by several persons present. Moody and Sankey arrived from Edinburgh shortly after the meeting commenced. Mr. Moody delivered a fine address, closing it with the touching narrative of the return of the prodigal; and Mr. Sankey immediately sang with thrilling effect "The Prodigal Child," which took the vast congregation by surprise, and most powerfully affected them. In the evening another immense crowd was in the hall, at the close of which a large meeting was held in Wallace Green Church, the ser-

vices of which affected the audience in a very marked manner.

The close of the meetings in Edinburgh was the occasion for the people to evince the deep interest they took in the work carried on for their conversion. Households which had not before known of the abiding peace found in the Christian religion, now lifted their voices in songs of thanksgivings and praises, that God had directed the two American brethren to their city. The truth is, these two unassuming Christian laborers had won the affections and abiding love of these Scotch Christians. Mr. Moody's plan of making the Bible speak for itself, by quoting passage after passage on a certain subject, and commenting on them, thus the more fully bringing out the truth and depth of every lesson taught, was of great use among these Christians, who admired the plan and heartily fell in with it.

It is calculated that fully 30,000 persons were preached to in this city; and the work of grace was powerful, permeating every part of society and reaching all classes, and was most extraordinary in its immediate effects upon the people. The young people from the schools came in crowds to the meetings, and the interest became so great among them, that everything else was abandoned, so far as possible, that the meetings might be attended. So great was the attraction of the singing, and its sweetening influence on the minds of the people; and so powerful and convincing was the preaching, that hundreds of young people crowded the meetings, who had been before accustomed to attending the theatres, operas, etc. They now found more interest in the simple recital of the way of life by Mr. Moody, than they could find in the most finished acting on the stage; and they found

more delight in the simple rendering of the "Old, old story," by Mr. Sankey, than in the most absorbing operas of the day.

The influence of their teaching was such, that there was scarcely such a thing as sectarianism left in the city. Those formerly at greatest distance from each other in Christian feeling, now sat side by side on the same platform, cordially coöperating with their American brethren in winning souls, irrespective of denominational distinctions. What the combined ecclesiastical power of the nation could not do in Christian union, the grace of God, through the meetings, effected in a few short weeks.

This was, perhaps, the most glorious part of the work. The conversion of hundreds of souls was an event that should rejoice the heart of the Christian world, but here was a large city so operated upon, that all its evangelical churches came together as one, and the power that they now unitedly possess to reach the people, will doubtless result in the accomplishment of a great deal of good.

The farewell meetings in the city were immense, no houses being adequate to hold the people who attended them. The entire people seemed to bid them God speed in their noble work, and they left the city with the most fervent prayers for their success in other fields of labor.

CHAPTER III.

DUNDEE AND GLASGOW.

BEFORE commencing the meetings in Glasgow, a two weeks' meeting was held in Dundee, beginning on the 21st of January, and closing on the 6th of Feb-

ruary. The services were opened here by a united prayer meeting in the Steeple Church, over 2,000 persons being in attendance, and crowds were compelled to go away. Mr. Moody opened the services by a very excellent address on the subject, "To every man his work," which had the effect of establishing a bond of sympathy between the Evangelists and the Christian workers in the town. A noon-day prayer meeting was held the next day in Free St. Andrew's church, which was continued from day to day with great profit, and during their entire stay these meetings were well attended, and the people were stirred to their utmost depths. The efforts of every meeting were blessed, and hundreds of anxious, burdened souls waited every night for Christian counsel.

On Sunday, the first of February, remarkable meetings were held, one in Kinnaird Hall in the morning, and two services in the evening and night. The Hall accommodates about 2,000 people, and at all the meetings was crowded, but at night the scene was one never to be forgotten. The Hall was not only crowded, but the passage ways to it were filled with an excited crowd of people, all intent on securing a place to hear. The preaching of Mr. Moody seemed to have a peculiarly powerful effect, and many were brought under the deepest conviction. Mr. Sankey's delightful singing was distinctly heard in every part of the building, and filled every heart with its richness and sweetness.

In the Bible readings, the effect was astonishing at times. That on "The Blood" was masterly and convincing. No report can convey an adequate conception of the impression made upon the audience. Some were weeping on the street after the meeting, and needed to be supported on their way home by their friends. An address on the freeness of the Gospel was

one of the sunniest and tenderest settings forth of the grace that abounds free for all, that those people had ever listened to. There were many inquirers. Between one and two hundred remained to be conversed with every night; besides there were many converted who never made their way to the inquiry rooms. The meetings were full of tender incidents of the force and power of the preached Gospel. Husbands and wives sat side by side, and with tearful eyes and broken hearts, asked the same momentous question. In one case, a whole family of six were seeking the way to the feet of Jesus. The eldest, a grown-up girl, was rejoicing in Christ; the others, three girls and two boys, from eight to sixteen years of age, were weeping most bitterly, and entreating the Lord to convert them. In every instance, these children traced their first impressions to the teachings of their mother. At one of the union prayer meetings, it was stated that a miserable drunkard, whose case was regarded as utterly hopeless by all who knew him, and especially by those who had labored for his recovery, went to one of the meetings. In the course of his address that evening, Mr. Moody said that the grace of God could save the worst of drunkards. The poor man felt as if the preacher was speaking all the time to him. That night he closed with the offer of mercy, and went home feeling as if he was a new man. On arriving at his own house his children fled from him, as they were accustomed to do on account of his cruelty. But he called his wife and little ones around him, told them what the Lord had done for him, and concluded by saying, let us pray. For the first time, he thus knelt with his family at the throne of grace.

An affecting incident was related at one of the prayer meetings, of a little girl, who was seriously hurt in a

railway accident. A letter was received conveying the information as follows, which was presented and read by one of the ministers present:

"On reaching the spot [the scene of the accident], it happened that I was led to visit first Miss Margaret Lindsay, a young girl, a pupil in the Free Church Normal Seminary, Edinburgh. Her injuries are very serious; both legs broken, and a rib, her face much cut, and her system has received a severe shock. But the gentle Christian heroism with which she has borne her acute sufferings has drawn forth the admiration of all, doctors included. She told me she had attended many of your meetings in Edinburgh, and had received saving light and life there. She is so happy, resting in child-like faith upon the finished work of Jesus Christ. 'Will you tell Mr. Moody from me,' she said, 'how much I owe, under God, to him.'

"Then she spoke of you [Mr. Sankey], and said you would remember her, and that you had recommended a hymn book of Phillips's. This I recovered from the *débris*, its pages stained with her own blood. At one time, when we thought she had fallen into a sleep, eagerly wished and prayed for by us, we moved away out of sight. But in a few minutes we heard her, in low, gentle tones, singing to herself the words:

'Nothing, either great or small,
Remains for me to do;
Jesus died, and paid it all—
All the debt I owe.'

She is so contented and happy, thinking more of others than herself. Her main care was the shock to her 'dear mamma.' 'Tell her, but don't tell her I'm very ill.' At times, when the pain became excruciating, she apologized so sweetly for crying out. When the doctor

had to sit and dress the bone later in the day, her calm endurance and serenity were beyond description."

The same spirit of unity prevailed among the people here as at Edinburgh, and the same benefits resulted to the church organizations. The great popularity of the Bible readings added very largely to the effectiveness of the meetings, and did much in bringing about an era of good feeling among all classes of people. The cordial feeling engendered among the people as neighbors was very marked, and was one of the most emphatic evidences of the work of the Spirit evidenced in the place. Everywhere they greeted each other with cheerful faces and pleasant smiles. Formality was forgotten in the supreme delight of fraternal love, brought about under the sweetening influences of the meetings.

The work of evangelization was begun in Glasgow on the 8th of February, 1874. The great work already done in Edinburgh had been heard of in Glasgow, and the way was fully prepared for the two eminent teachers. In the morning of this day a large concourse of people greeted them in the City Hall. For a month previous to their arrival special prayer had been made for the success of their labors, and the first meeting held was a most inspiring one. About three thousand Sunday school teachers composed the main part of the audience, and thus, at the very beginning of their meetings, Messrs. Moody and Sankey had the support and encouragement of the most efficient Christian workers of the city.

It was a momentous occasion, fraught with extraordinary interest, and the scene witnessed was one not seen in a generation. These thoughtful Christian teachers, of all ages and both sexes, receiving with the most cordial approval the long looked for brethren,

now hung upon their words with rapture, anxious to be instructed, and hearts and hands ready for work. The commencement of the work here, it is thus seen, was under the most favorable auspices. Not only were the three thousand teachers anxious for the work, and in full accord with it, but the ministers of the city, with eminent laymen, gave their encouragement, and it only seemed to be necessary to press forward and possess the land.

The first meetings of the course were held in a church building of the Established Church, where were congregated ministers of all other evangelical churches. What had required months of work in other places was gained at once in this city, a spirit of union among the churches, and a willingness to sink denominational differences for the good of the cause. The evening meeting was one of great power and signal manifestations of the presence of the Master in the work. The meeting was announced to commence at half-past six o'clock, but more than an hour before the time had arrived the hall was crowded to its full capacity, and three churches besides were filled with the anxious multitudes who could not get into the hall. Mr. Moody preached a powerful sermon, urging in a masterly manner the claims of the Gospel upon his congregation, illustrated in a forcible, original way, and enforced by all the energy of his soul. Mr. Sankey's singing was characterized by its usual impressive effects, making tender every heart, and rendering them ready for the reception of the divine truth. All agreed that it was indeed preaching the Gospel by singing, and it was no less powerful than the usual preaching.

The next day the daily noon prayer meeting was inaugurated, being held in the United Presbyterian

Church, which was capable of accommodating about 1,500 people. Mr. Moody conducted the meeting, making some heart searching remarks, principally dwelling on the point that they were awaiting the pleasure of the Lord whose will they were ready to follow. The house was full, and the singing was a specially interesting feature of the hour. A large number of singers from the several churches were in attendance, and each one did his utmost to make this part of the meeting a glorious success, and they succeeded. The meeting was full of life and spirit, and the greatest degree of solemnity pervaded the large assemblage. It was indeed a place of power and the people enjoyed it. Much interest was added to the meetings by the presence of ministers and friends from other places—the towns and country around sending in delegations, and some even came from Edinburgh. The presence of these brethren, who brought news of the work in other localities, was encouraging, and influence upon them was not less valuable. These people who came from abroad, from the villages near Glasgow and from country places, carried back with them to their homes, and their neighbors, an account of what Glasgow was receiving; and then, as if endowed with the spirit of true missionaries, they set to work in their own home meetings, the result being, a most thorough and sweeping revival lit up the whole adjacent country. It really seemed as if Scotland was afire; and when the news was carried back to the Glasgow meetings that these several places were being blessed, it made the hearts of all rejoice, and brought tears of joy to the eyes of the multitudes together.

Individual instances were related of how the fruits of the great work reached the remotest districts. Young men receiving the gift of tongues from a heart

all on fire with love, went to their homes in distant places and there created such an interest by the mere recital of the oft told story, that scores of others fell in with the truth and were likewise converted. "In one of the country parishes," said a writer in the "Christian," "a minister's wife, and a friend with her, were on a country road, and had been talking of a family where the mother, two sons, and two daughters, had been brought to Christ, but the father had not, though concerned. Nor could he be easily reached, for he was busily occupied. That very day, however, as they passed near a barn, there came out a man, who was at once recognized as the person they wished to meet. One of the two went to him, saying—

'Are you pleased to let all your family go under the covert of the atoning blood, and you be left under wrath?'

"He replied, 'No; I want to be under the blood, but how am I to get there, an old man like me?'

"He was pointed to that word (Rom. v.), 'When we were yet *without strength*, Christ died *for the ungodly*,' and the following conversation ensued:—

'Who are they for whom Jesus died?'

'Sinners.'

'But where are these sinners?'

'There is one standing beside you.'

'Well, Christ died for the ungodly.'

He looked, and a smile broke upon his face.

'Me, me, me! Christ died for the ungodly; I am ungodly; Christ died for such as me. I see it, I see it! I always believed that in the general, but now I can claim it for myself—"Christ died for the ungodly."'

"He clasped his hands together, and cried out, 'Glad tidings of great joy!' He had got a wonderful grip of that word, 'Christ died for the ungodly.' The spirit

had made known to him the things freely given us of God."

The requests for prayer from different persons and places, were of the most touching character, and made a deep impression on the minds of all Christians that their work was sorely needed. It was affecting in the extreme, to hear mothers, in broken tones, requesting prayers for wandering and erring children; wives for drunken husbands; and perhaps before the requests were fairly made known, a strain of thanksgiving would be raised, over the conversion of a dear friend, a relative, or some one specially prayed for. These meetings were indeed a glorious feast to the Christian, a haven of rest for the inquirer, and a delightful place for instruction for those who were undecided as to their true course.

In the early stages of the meeting the revival influence had become great, and so permeated itself among the masses, that it was received with great favor. During the meetings of the first week, Mr. Moody and Mr. Sankey were in the northeast part of the city, in Barony Churches. Both were filled night after night, and many inquirers remained at the close. Mr. Moody's address on the "Son of Man is come to seek and to save that which is lost," was powerful in its effects, and when Mr. Sankey sang, "There is life for a look at the Crucified One," many were affected, and tears trickled down their faces when he sang, "Jesus of Nazareth passeth by." One young woman was brought under conviction and converted by Mr. Sankey singing "I am so glad that Jesus loves me." On Saturday 14th, a meeting was held specially for the children, when the church was filled with young persons, among whom there were many conversions.

Perhaps one of the most impressive meetings up to

this time, was that at eight o'clock in the evening of Sunday 15th, held for men only. They were packed into every corner; and outside were nearly as many in vain seeking entrance. Mr. Moody's subject was "Whosoever"—salvation absolutely free. The mass of men listened with intense interest; now and then you could see a tear, or the head bent in deep emotion. When Mr. Sankey sang the hymn, "I am coming to the cross," nothing could exceed the rapt, silent attention. When he came to the verse—

> "In the promises I trust,
> Now I feel the blood applied;
> I am prostrate in the dust;
> I with Christ am crucified,"

not a head in the vast multitude moved, every face expressed deep feeling. At the close, when an invitation was given to those who minded to remain for twenty minutes simply for prayer, above one thousand remained.

Mr. Moody held his Bible readings in the afternoons, and they were thronged, giving evidence that they had taken a deep hold on the hearts of the people. It is a noteworthy fact, that wherever God's word was honored, rich blessings fell upon those who honored it; for attention to the word of God, and the true sense of it, as Mr. Moody remarked at one of the meetings, was characteristic of ancient revivals, and the same rule has always held good. It has been stated as among the most telling incidents of the meetings, that men were instantly changed into a better and more honest life. A man went to pay a debt long due; surprise was expressed at his coming on that errand, but he explained all by saying, "I was brought to Christ last week!"

A prominent feature of the meetings was the earnest

labor given to them by Christian professors. The work of converting and reclaiming first took hold of those who had been instructed to some extent in the Scriptures, and generally regarded as the most intelligent among the church going people. Thus, having already been well taught in the Word of God, they were peculiarly fitted to teach others. In the very commencement of the meetings, the number of inquirers was so great, that it was out of the question for the two Evangelists to personally instruct them, so that other Christian workers of intelligence were put to the work. It was properly systematized, the different workers having separate seats or rooms, and thus all liability of interruption or diversion was obviated. No drones were allowed in this busy hive, and such was the spirit of work, and the intense love for it, that an idler could not have lived long in the atmosphere around him. He must work or get out of the way.

On Sunday the 22d of February, immense meetings were held, and at night, it is estimated, over ten thousand persons had the Gospel preached to them. It was a day of rare interest and power throughout, not a minute of the meetings flagging in the least, but all so full of the presence of the Spirit, that conversions were numbered by the scores. The meetings following during the week were of increasing power, and on Wednesday a service was held that cannot be estimated as to the good done. Nearly two hundred young men remained for prayers, and their case occupied the labors of the workers until after midnight. It was indeed a season of refreshing from the presence of the Lord.

During these special meetings for the young men, an Irish youth, on his way to test the gayeties of Glasgow, and learn something of its theatrical life,

was led by a spirit of curiosity to attend the meetings in progress. His mind was filled with thoughts of gayer scenes than the services of a revival meeting, but he became interested in the preaching, and charmed by the singing of the Gospel; and when opportunity offered he took his place among those who desired to be prayed for. Like many another baffled seeker, doubts appeared in his mind, and he asked himself the question, shall I be able to follow the life of a Christian? The doubt was soon removed when he was told that the same power that saves a soul is able to keep it, and he went on his way rejoicing, in the new found source of pleasure.

Every night at 9 o'clock the young men met for prayers, and at one of these Mr. Moody suggested the duty of confessing Christ. He declared it to be the duty of converts to let the world know that they had entered upon a new life. The experiences related were of absorbing delight to all who heard them.

They all testified to the thoroughness of the work in their hearts, and that the peace and joy flowing therefrom were most satisfactory. One in speaking, gave a graphic account of the power of Mr. Moody when personally addressing seekers:

Said he, "I had been seeking Christ a long time. That night, when I was going away without relief, Mr. Moody came up, and took me kindly by the hand. He looked at me—I might say he put his two eyes right through mine—and asked me if I would take Christ now. I could not speak, but my heart said, yes."

Another young man spoke and dwelt upon his state a few days previous, and how miserable he was several days after his conviction, not being able to realize the relief he was so ardently seeking for. He was led to read the following words in John iii, 36, "He that

believeth on the Son hath everlasting life," and soon he was in the full enjoyment of pardon.

Perhaps nothing more affecting was witnessed during the meetings, than the services held for prayer for the children. On one day, fathers met together, and there lifted their hearts in prayer and supplication for the salvation of their children. The next day, at the same hour, the mothers met for the same purpose, and the following day a meeting of sisters was held, filling the church full of a devout assembly.

Incidents of progress in the services were often related, to the great edification and encouragement of those engaged in them. One person, several miles from town, sent for four tickets of admission to the meetings, in order that he and his friends, anxious for their salvation, might there seek for the desired blessing. A lady from Switzerland asked for prayers for her own conversion, stating that she had been cured of a disease of thirteen years' standing through the instrumentality of prayer, and felt satisfied that He who cured her bodily ills, could also give relief to her burdened soul. Mr. Sankey received the following letter from a friend in Edinburgh, which gives a fair idea of the kind of work resulting from the revivals: "I have such good news to tell you. When you were here, you wanted me to write to my sister about Jesus and coming to Him; but my old sinful heart went dead against it. Dr. S., however, began to tell me that my health was very precarious, and all your advice came back to me. I *did* write to my sister, a girl about sixteen. My want of faith has been reproved; for I had such a letter from her, telling me she had felt sure all this winter that there had been a change in me, and why I had not written before; and she ended by confessing that she could resist no

longer, but had taken Christ, and, God helping her, would live for Him. Another thing you wanted me to do went fearfully against the grain, and that was to hold meetings. Had anybody told me last year that I'd ever come to do such a thing, I'd have scoffed at them. So you see it's nothing of myself, but something that makes me, in spite of myself, long to work for Jesus. Will you pray for my Canongate meeting? I've got such bad characters; oh, if I could only reach them! drunkards, and profane people—my heart just yearns over them. It was a fearful effort at first to speak for Christ, but now 'I love to tell the story,' for 'all to Christ I owe.' As I came home last night, I heard such beautiful singing at the head of one of the lowest streets here. Coming up I found some young men were singing 'Depths of Mercy,' in parts, and whenever they had gathered a crowd, invited them to accompany them to the meeting. A great many followed them. I know it will cheer Mr. Moody to hear of the hint he threw out being thus taken up by these young Christians. The work here goes on wonderfully; it is too great to be spoken of. Your loving friend in Christ."

The great meeting of the young men on the 24th of February was the scene of the relation of some of the most interesting incidents, of any meeting held up to that time. They met in Ewing Place Church, being unable to gain admission to the regular meetings. They were met at that place by Mr. Moody and others who talked to them. The power of the meeting was overwhelming, and conviction struck deep into the minds of these young men, until 101 of them had declared their anxiety to be saved. As the results of this service, some of the most zealous, active workers in the revival were brought to the front. For a

single meeting, it is doubtful if there was one held that prepared the way for the accomplishment of more good, than that where the 101 rose for prayers. It raised up a band of noble young workers, who put themselves to the work in good earnest. They kept up their organization for months, meeting regularly, and using such means as lay in their reach, for the advancement of the cause they loved so well.

The last week of the Evangelists in Glasgow was marked by the most astonishing crowds at the meetings that had yet been witnessed.

On the 12th of April, a meeting exclusively for women was held, at which there were present over 7,000, about 5,000 of whom gained entrance to Kibble Palace, the rest being accommodated with services on the outside. Many of these would not listen to the speakers, but crowded round the doors, to get a glimpse of and hear the voices of Moody and Sankey. The next evening over 7,000 men crowded into the Palace, who gave quiet hearing to the preaching, which stirred the vast audience to the greatest enthusiasm; and when the sweet notes of the singer rang through the Hall, it was roused to a still higher pitch, and every emotion wakened. It was an inspiring scene—a martial scene—where the great army was called to battle for the right, by the clarion notes of a more effective medium than the bugle.

Thursday night the doors were thrown wide open for all, and a crowd was the result. The meeting was conducted in the usual style, characteristic of Mr. Moody, who had the cordial assistance of a large number of clergymen and eminent laymen. Vigorous, heart-searching addresses were made, and many occupied the time profitably in relating their experience in the new life; and many who had long been in the ser-

vice electrified the audience with accounts of their achievements and victories in the battle of life. On Friday evening the services were held specially for those who claimed to have been converted during the meetings, and the Palace was filled; which affords some idea of the astonishing work accomplished to this time. Most of those present in the audience were under twenty-five years of age, the ladies being in the ascendancy.

It was remarked that the singing and general participation in the services by this congregation, were of more than the usual spirit. Their voices were clear and full of melody, and the rich songs sung by these thousands of voices were enough to inspire any soul not already dead to the influence of song. Mr. Sankey certainly had his reward when he witnessed the multitude at this meeting singing songs of redeeming love, but few of whom knew anything about them until they heard them from his lips.

On Saturday a meeting was held for the children, when the little ones had their last opportunity of seeing and hearing one whom they had learned to regard as a near and dear friend. In Scotland, as every where else he goes, Mr. Sankey has the happy faculty of winning all the children to himself, and they always ardently love him. There are but few men who can take a class of young folks and hold them so closely interested as can Mr. Sankey, and by his many acts of kindness these sweet little folks of Glasgow clung to him as one of their most precious friends. The meeting was a delightful one; tender, heart-melting, and nothing could exceed the appropriateness of the occasion to the beloved teachers.

The final meeting was the greatest of all, and was indeed powerful in the true sense of the word. It was

announced for half past six o'clock on Sunday evening. It was said by one writer, describing the arrival of the people, that for three hours the stream was incessant. The people came on foot, of all classes, from every direction, and the Palace was immediately filled upon the opening of the doors. The crowd outside increased until it was a jam, the throng on the Green being far in excess of that in the Palace. Mr. Moody, taking in the situation of affairs, announced that he would preach from his carriage out of doors. The great congregation then gathered around him, and soon he had an audience of not less than 30,000, and it was estimated by some to be fully 50,000. Mr. Moody addressed the assembly, and surpassed himself in the earnestness and power of his preaching. Mr. Sankey's voice reached every one present, and while he sang "Nothing but Leaves" the utmost quiet and order prevailed; and the entire audience seemed to take the greatest delight and joy in the delightful services. At the close of the meeting inquirers were invited into the Palace, which was comfortably filled.

Before leaving the meeting a farewell was taken of the people, amid the good will and prayers of thousands of souls to whom the Evangelists had been entire strangers but a few weeks before. Thus closed a series of very profitable meetings in Glasgow, the extent of the good of which cannot be known until the final accounts are made; but the visible effects were sufficient to encourage all Christian workers, and satisfy them that God will honor his own work.

CHAPTER IV.

OTHER POINTS IN SCOTLAND.

THE work continued to spread and deepen on all hands. Edinburgh and Glasgow were the great centres, and the movement was the most intense in and around them. At Leith, Dalkeith, Portobello, Bathgate, Linlithgow, Musselburgh, Kirkcaldy, Dunfermline, West Calder, Greenock, Paisley, Chryston, Douglas, and many other places within their immediate influence, it was strongly felt. But it was by no means confined to the central districts. The news of what had been done in them spread everywhere, and awakened expectation and interest in the remotest places. From the Orkney and Shetland Islands requests for prayer were sent, often accompanied with thanksgivings for blessings received.

Elgin was the centre of a work extending over all the southern coast of the Moray Firth, and specially remarkable at Gartly, Urquhart, Rothiemay, Drumblade, and Cornhill; similarly, Aberdeen was the focus of an extensive movement, embracing Ordiquhil, Ord, Torry, Footdee, Forgue, Auchterless, Kinnethmout, Garioch, New Deer, St. Comb's, Cairnbulg, Peterhead, and other places. The impulse given by the visit of Mr. Moody and Mr. Sankey to Dundee continued to propagate itself both in that town and elsewhere in Forfar and Fife—for example, at Brechin, Newport, St. Andrew's, Elie, and Carnbee. All through the central counties in Perth, Crieff, Blair, Auchterarder, Pitlochrie, Athole, Blairgowrie, Callander, Gartmore, Stirling, Dollar, Falkirk, Dumbarton, Helensburg and other points, special meetings had been held, and the results were of the most extraordinary kind.

In the south-eastern counties the visits of these brethren to Melrose and Berwick, as well as the constant news from Edinburgh, excited a spirit of awakening everywhere. The foregoing record of the interest excited by the meetings already held, will give a fair idea of the immense scope of the work accomplished to this time. It was most astonishing, and so far beyond anything of the kind that had ever before occurred in that section of the country, that it took a deep hold on the minds of the people, and awakened all to an inquiry after the truth.

PAISLEY.

On Wednesday, the 15th of April, Mr. Moody visited Paisley from Glasgow, laboring alternately at the two places during the week. Previously to this time the two Evangelists had visited this place, and produced marked results. The meetings held on this occasion prepared the way for a glorious work during their second visit. Mr. Sankey was present during a part of the time of the second visit.

On Sunday, the 19th, three meetings were held, the first being for Christian workers, and was held at 9 A. M., when about 1,500 persons were present, the following account of which is taken from one of the papers: "Mr. Moody spoke on the words, 'To every man his work.' At 5 P. M. a meeting was held for the unconverted. Admission was by tickets, to be had on personal application. Two thousand tickets were given away, and many more might have been disposed of, so eager were people to hear the Gospel from Mr. Moody's lips. It was evident that the right persons were present, as only a few voices joined in singing the hymns that have become so familiar to us of late. The meeting was most solemn and impressive, and

about 200 inquirers remained at the close. There could be no mistake about the deep earnestness of those who waited for conversation. It was past eight o'clock before the last of the inquirers left the church; the shades of evening were gathering around us, but it was a blessed thing to believe that as the darkness was deepening around, many were passing out of darkness into God's marvellous light.

"At 9 P. M., Mr. Moody had a meeting in St. George's Established Church for men only. The large building, even at that late hour, was quite filled, and not less than 1,800 were present. There was no inquiry meeting, in consequence of the lateness of the hour, but intimation was made that Mr. Moody would meet with those who desired personal conversation on Monday evening. About 150 came to the place of meeting, almost all of whom, before departing, were able to profess their faith in Christ.

"In addition to the meetings mentioned above, two other evangelistic services were held on Sabbath evening—the one in the west, and the other in the east end of the town. Both were well attended, and several inquirers remained.

"Mr. Moody spoke again on Tuesday evening in the Free High Church to an audience of upwards of 2,000 people. His text was 'I pray thee, have me excused.' Upwards of 300 remained to be conversed with. All seemed to be in earnest. None but real inquirers seemed to be present, and not a few, it is believed, gave themselves to the Lord. On Monday evening a woman came to the inquiry meeting, and, ere she left, professed to lay hold of the truth. On Tuesday she was seen by the friend who had conversed with her making her way into the after meeting. He asked her as to her spiritual state, and in answer he

was told that she was full of peace, and she added, 'Here is my husband, whom I have brought, that he also may receive a blessing.' He was spoken to, and ere the meeting broke up, he too departed rejoicing in hope."

On Wednesday evening a service was held in the Free High Church, and overflow meetings in Free St. George's Church and Oakshaw street U. P. Church. Mr. Sankey was present at each, and lent a charm and interest to the crowded congregations. A good impression was left on the people here, and a large number of inquirers remained for conversation at the close of the meetings on Wednesday.

DUMBARTON.

The first of a series of meetings was held in the Parish Church, Dumbarton, on Friday evening, May 8th. Long before the appointed hour large numbers of people began to congregate about the church door, and by the time the services commenced the large building was crowded to excess. The services deeply affected the congregation, and at the close of the meeting, a second one for anxious inquirers was held in the High street U. P. Church, which was well filled.

"On Sunday morning, May 10, at 9 o'clock, a meeting, for men only, was held in the Parish Church, at which both Messrs. Moody and Sankey were present, as well as the Revs. Mr. Halley and Mr. Tait. The proceedings were opened by Mr. Tait giving out the 40th Psalm to be sung, after which he engaged in prayer. Mr. Sankey then sang the hymn, 'I am so glad that Jesus loves me,' at the end of which he requested all those who could sing from the heart to join in the chorus. Mr. Moody then read Corinthians xv., commenting on a portion of it, and subsequently (after

Mr. Sankey had sung 'The gate ajar for me'), he preached a sermon from Luke ii. 10—'Behold I bring you good tidings of great joy, which shall be to all people.'"

The address was a powerful presentation of this beautiful passage of Scripture, and it had a good effect on his hearers. "During his remarks, he gave a short sketch of how he felt before he was converted, and said that for days and weeks previous to that event, he had never rested. He saw some of his early companions taken away by death, and reflected that his turn must come some day; and yet he knew that he was unprepared for the king of terrors. But afterwards, when he came to Christ, and experienced conversion, death lost all its terrors for him, and was deprived of its sting. He was now no longer afraid to face this 'last enemy,' for instead of being his greatest foe, it was now transformed into the character of a friend; for whenever he should be absent from the body, he trusted to be present with the Lord." After the sermon, Mr. Sankey sang "The Prodigal's Return" with thrilling effect.

In the Free Church, Mr. Moody preached at the 11 o'clock forenoon service. Every seat was filled, and the utmost attention was given to every word that was spoken. He took as his text "God is Love," creating a most profound impression in amplifying his theme, the large audience being melted to tears. Services were again held at five o'clock in the Parish Church, and in the same church at half-past seven o'clock. The brief stay of Mr. Moody and Mr. Sankey at this place, was attended with the most beneficial results. There was a widespread interest taken in the services by most of the people, and many had the entire current of their thoughts changed, and turned into a better channel by the impressive meetings held.

NEILSTON.

On the 19th of May Mr. Moody and Mr. Sankey made a three days' visit to Edinburgh, where they held meetings attended by fifteen or twenty thousand people, at the conclusion of which they visited the town of Neilston, about nine miles from Glasgow, and held a meeting in the Parish Church, which was crowded in every part. A remarkable instance of the spirit of unity this revival had produced, was afforded in the fact that, while the Established Church minister presided, two others, one of the Free Church, and another of the United Presbyterian Church, took part in the service. This was looked upon as one of the most decided and beneficial results of the meetings.

Mr. Moody's sermon was one of peculiar interest to the audience assembled, and was filled with fervent and persuasive appeals to the unconverted present. Souls were quickened and converted, and hundreds were brought under the most powerful conviction of sin. At the after meeting, which was held in the Free Church, upwards of three hundred met together as inquirers after the way of salvation; and some were enabled to express the belief that they there passed from death to life.

Mr. Sankey's singing was particularly enjoyed by these people. Singing the Gospel was new to them, except from report, and now when they could sit and listen to the sweet, persuasive tones of the singer, they fully realized that the Gospel was rich and full beyond their former knowledge. It was a matter of rejoicing how the simple worship attracted the people unto the Great Head of the church. Mr. Sankey was assisted in his singing, by a choir of ladies from Glasgow, who added largely to the interest of the services.

KILMARNOCK.

The following accounts in quotation marks are from writers present at the meetings, whose names are not known:

"On Sunday, May 24, Mr. Moody and Mr. Sankey held a meeting at 9 o'clock A. M. at Kilmarnock, a town of 24,000 inhabitants, thirty-four miles from Glasgow. This being their first visit to Ayrshire, much interest was excited, and an immense number of people assembled to hear them, many coming from a considerable distance in good time, although the first meeting was held so early. The service at 9 A. M. in the Low Church was for Christian workers, office-bearers, and Sunday school teachers only, admission being by ticket.

"Meetings were also held in the Low Church in the afternoon, after the usual church service, and likewise in the evening. King street U. P. Church was also open in the afternoon and evening for the accommodation of those who failed to obtain admission to the Low Church. Both churches were crowded to an extent seldom if ever before witnessed, and hundreds had to go away without finding even standing room. Mr. Moody addressed each of the meetings in the Low Church. The Rev. J. B. Hamilton, the Rev. Mr. Leitch and Sheriff Campbell also took part in these services, while the Rev. Mr. Landsborough preached to an open air gathering in front of the church in the afternoon. The services in King street Church were conducted by Sheriff Campbell, the Rev. Messrs. James Brown (Bathgate), Leitch, and Young (Tarbolton). Mr. Sankey took part in all the meetings.

"In the Free Church Assembly at Edinburgh, on May 26th, Sheriff Campbell said that the news from

Ayrshire was very encouraging. The town of Kilmarnock, for which they had been praying much, had been visited by Messrs. Moody and Sankey, who did not take any part in the ordinary worship; but they had evangelistic meetings, and the result of these, and other meetings from the overflow of these congregations, was that they had upwards of 200 inquirers in the inquiry-room. He was there amongst them, and he never saw more promising cases of conversion. Those whom he spoke to were from fifteen to twenty-five years of age, and some older. All, as far as he could see, were persons who were most deeply impressed, and all that he spoke to before they parted said that they had given themselves to Christ."

SALTCOATS.

"On Monday, May 25th, the Evangelists arrived from Kilmarnock in Saltcoats, which is twenty-nine miles from Glasgow. Announcement had been made in various churches in Saltcoats and Ardrossan of the intended visit, which came upon many rather unexpectedly. Arrangements were made for holding three services, the first in the parish church (Rev. D. E. McNab's) at 4 o'clock, afternoon; also in the same place at 7 o'clock, evening; and in the North Church at the same hour.

"At the afternoon service, admission to which was by ticket, the church was comfortably filled an hour before the time for opening the meeting. Large numbers of persons continued to arrive, who made their way into the building and through the passages, evidently satisfied to obtain even standing room. Every inch of space in the sacred edifice was packed long prior to 4 o'clock, and probably there never was assembled so large a congregation in any church in Saltcoats. A

considerable number were unable to obtain admission. A large number of persons had come from the towns and villages in the district to attend the services.

"Mr. Sankey took his seat at the American harmonium organ on the platform, and played the accompaniment to the 23d Psalm, which was sung by the congregation. The Rev. Mr. Scott then engaged in prayer, after which the hymn, 'I am so glad that Jesus Loves Me,' was sung, under the leadership of Mr. Sankey, who also sang, with great taste, the hymn, 'Scatter Seeds of Kindness.'

"Mr. Moody then delivered an impressive sermon, in the course of which he referred to the greatness of the love of God to believers, especially as set forth in John xvii. 23, where Christ says to the Father, 'Thou hast loved them as thou hast loved me.'"

His remarks were listened to with the deepest attention and seemed to make a profound impression upon his hearers.

"At the evening service, in the Parish Church, the attendance was quite as large as at that held in the afternoon, and numbers were unable to obtain sitting room, and crowded all the passages of the church.

"Messrs. Moody and Sankey were accompanied to the platform by the Rev. George Fairgrieve and Rev. Wm. McGilchrist. After the congregation had joined in singing a hymn, Mr. Moody read several requests for prayer that had been handed to him, and engaged in devotional exercises. Mr. Sankey sang 'Jesus of Nazareth passeth by.' A portion of the third chapter of John was next read, and Mr. Sankey followed with the hymn, 'Once for all,' at the conclusion of which he left the meeting and proceeded to the North Church to take part in the services there.

"Mr. Moody then delivered an able discourse, con-

taining many pathetic illustrations, which visibly affected his hearers. In the course of his remarks, he referred to the third chapter of John, which contains such important fundamental Gospel truths.

"After Mr. Moody had finished his sermon a second meeting for anxious inquirers was held in the West United Presbyterian Church, where several of the local clergy assisted to speak to those who were under spiritual concern.

"There was also a meeting the same evening in the North Church, for those who could not gain access to the Parish Church. They were addressed by the Rev. D. E. McNab and the Rev. R. S. Macaulay. Mr. Sankey was present, and sang several hymns.

"As one evidence of the revival spirit existing at Saltcoats, it was noticed that there was less drunkenness than usual at the annual fair at Saltcoats on the following Thursday, May 28."

IRVINE AND AYR.

"The inhabitants of Irvine, which contains a population of 8,000, having heard of the presence of the Evangelists in their neighborhood, hastened to send a deputation to them in Saltcoats on Monday, to solicit the holding of at least one service by them in the Parish Church of Irvine. With this entreaty Messrs. Moody and Sankey complied. They arrived on their visit, which may well be described as a flying one, in time for a meeting at twelve noon. There was a large attendance in the church, although a more unfortunate day could not have been chosen, as the streets were full of conveyances, and furniture and excited individuals, it being Term day, or Flitting day, for the change of residences.

"In the evening an evangelistic meeting was held in

the Rev. Mr. Reid's church, at eight o'clock, and very profitable services held, addresses being made by several of the ministers."

"On the same afternoon they arrived at Ayr, a town of 19,000 inhabitants, forty miles from Glasgow. The meeting was at 4 P. M., in the Old Church, a fine old commodious building, which was filled an hour beforehand, by a great audience of about 2,000 people, comprising many of the leading people of the neighborhood. Many were unable to gain admission.

"A number of ministers of all denominations were present, some having come a distance of thirty miles. It is remarkable how the coöperation of the clergy has been everywhere given to these Evangelists. The interval of waiting between 3 and 4 P.M. was occupied by the reading of portions of Scripture, and by prayer by some of the ministers. A very efficient choir sang extremely well some of Mr. Sankey's hymns. The large audience manifested marked anxiety to see the expected visitors from America, by keeping their vision concentrated on the vestry door, but kept their seats and maintained a proper demeanour.

"After entering the church, accompanied by many clergymen, Mr. Moody gave out the 100th Psalm, which was sung congregationally. He then prayed; and the hymn, 'Once for all,' was then sung by Mr. Sankey, with great feeling and expression—the words being heard clearly in the most distant part of the church. Mr. Moody's discourse, which followed, was a distinct setting forth of Jesus Christ and Him crucified."

The meeting in the evening was also crowded, and the services were most instructive and impressive. Besides Messrs. Moody and Sankey several ministers of note were in attendance.

STIRLING.

On Wednesday and Thursday, 27th and 28th of May, Mr. Moody and Mr. Sankey held meetings at Stirling. The first meeting was held in the Erskine U. P. Church, on Wednesday evening. That large and spacious edifice, including its passages, was completely occupied an hour before the time for commencing service. A choir, accompanied by an American organ, sang a number of hymns before the arrival of Mr. Sankey. After his arrival, Mr. Sankey sang "Jesus of Nazareth passeth by," with thrilling effect, the full, rich tones of his voice penetrating the most remote parts of the building, charming every one present. Mr. Moody then delivered an address, which is said to have had a powerful effect on the audience.

On Thursday they were both present at the noon prayer meeting, and in the afternoon they held a meeting in the Erskine Church, during which Mr. Moody gave one of his Bible readings.

"In the evening there was an evangelistic meeting in Erskine U. P. Church. The gates of the approach leading to the church were fairly besieged, an hour and a half before the time of worship, by people of all classes—from the belle of fashion to the Newhaven fisherwife, in her picturesque costume—all anxious to gain admittance. The consequence was that the church was completely filled long before seven o'clock."

The services were interesting, and had a marked effect on the persons present. Mr. Sankey's singing of "Sweet bye and bye," "Nothing but Leaves," etc., gave great pleasure to the audience, melting scores of them to tears. On the next day Mr. Sankey went to Perth and Mr. Moody to Edinburgh.

PERTH.

The Evangelists visited Perth, a city of 25,000 inhabitants, commencing their meetings on Friday, May 29th, closing them on Sunday, the 7th of June. During Mr. Moody's absence, Mr. Sankey took part in meetings on Friday and Saturday, where the services were heartily joined by large crowds of people.

"Mr. Moody arrived in Perth on Saturday, at 7 o'clock. His first meeting was at 9 o'clock on Sabbath morning, in the City Hall, and was very largely attended, the hall being quite full. The meeting was intended for Christian workers. A number of the ministers of the city accompanied Mr. Moody and Mr. Sankey to the platform, and a large choir assisted in the singing. The meeting was opened by the audience singing four verses of the Forty-second Psalm, after which Rev. Mr. Dymock, Perth, engaged in prayer. Mr. Sankey having sung the solo, 'Here am I, send me,' Mr. Moody read a part of the 20th chapter of Matthew, verses 1 to 16—the parable of the labourers in the vineyard.

"Mr. Sankey sang a most beautiful hymn solo, 'Go work in my vineyard.'

"Mr. Moody then delivered an address on the same subject. Thoroughly practical it was, and very pointed, in the preacher's usual style. The great lesson contained in the parable was put before his hearers with an earnestness which could not be mistaken.

"At 5 o'clock another meeting was held in the hall, which was quite crowded by half past four—all the standing room being occupied. The meeting commenced with singing the 23d Psalm, after which the Rev. D. McGregor, Dundee, engaged in prayer; the hymn, 'Jesus paid it all,' was then sung, and Mr.

Moody engaged in prayer. Mr. Sankey then sang the well-known and touching solo, 'Jesus of Nazareth passeth by.'

"Mr. Moody then delivered a stirring gospel address, in which he proclaimed with great earnestness that Christ's mission into this world was to save lost sinners."

The address touched the hearts of the people, and under the speaker's pleading words and the cheering and convincing singing of Mr. Sankey, the people were brought face to face with the great truths of salvation, and they seemed to realize that they had a weighty work in hand.

"At half past seven the City Hall was again crowded to overflowing. Before the meeting commenced, several hymns were sung by the audience. Mr. Sankey began by singing the solo, 'Once for all,' after which Rev. Mr. Grant engaged in prayer. The hymn, 'I love to tell the story,' having been sung, Mr. Moody addressed the vast assembly. He brought out, in the course of his soul-stirring remarks, the victory which the Christian gains over his enemies, especially over Sin, Death, the Grave, and Judgment. This victory might be ours if we only accepted Christ. The salvation wrought out for us was freely offered to all. He closed with an urgent appeal to all to accept the gracious offer.

"On Monday, Tuesday, Wednesday, Thursday, and Friday, June 1, 2, 3, 4, and 5, the arrangements for the meetings were precisely the same each day, as follows:

"At 12 noon a union prayer meeting for an hour in the City Hall, at which short addresses were given by various speakers.

"At 2.30 or 3 P. M., an afternoon Bible reading, or

lecture, as it may be more accurately termed, given in one of the churches by Mr. Moody.

"At 7.30 P. M., an evangelistic discourse in the North U. P. Church by Mr. Moody, and simultaneously in the City Hall by Rev. Dr. Parkhurst, and in Free West Church at 7 P. M. for young people by Rev. W. A. Spencer of Chicago.

"The meetings where Mr. Moody was present were all crowded, and the others were well attended. There were generally many anxious inquirers at the close, especially at Mr. Moody's meetings."

The last meeting at this place was held on Sunday the 7th of June. During the evening service, there were present not less than 7,000 persons, all of whom gave the most earnest heed to the preaching of the word. Mr. Moody's addresses were varied, startling and full of pathos, forcing tears from eyes which vainly tried to suppress them. Many a conscience was pierced; many a listener arrested; many a wanderer turned homeward; and many a believer's soul stirred to the very lowest depths, by the heart searching appeals of the speaker.

In all the services the blessed Spirit of promise, who is drawing to himself all hope and confidence, as the One alone able to glorify Jesus, was powerfully working in the hearts of the people. On that blessed Sabbath evening many melted and humble servants of the King withdrew from the places of inquiry, and silently adored the Mighty One, and saw him already going forth conquering and to conquer. The good done in Perth was beyond all doubt gratifying, and full of hope as a permanent one.

DUNDEE.

On Tuesday the 9th of June, the Evangelists paid another visit to Dundee, and at night held an im-

mense meeting in the Barrack Park, where there were assembled all conditions and classes of people. Workingmen of different kinds were there in large numbers, and the dress of the mechanic and of the genteel, were alike noticeable in the large audience.

On Wednesday, Thursday, and Friday nights open air meetings were held in the same place. On each successive night the interest and solemnity grew more intense. The attendance was variously estimated at from 10,000 to 15,000 souls. There was an unusually large proportion of men in the gatherings, hundreds of whom were brought to tears under the word of God, which was preached with the same simplicity and power characteristic of the other meetings.

On the afternoons of Wednesday and Thursday, Mr. Moody held a Bible reading in Free St. Paul's, which was so crowded on the second day that it was deemed necessary to hold the meeting on Friday in Kinnaird Hall. On Friday night a meeting was held in Chapel-shade of those who had recently professed faith in Christ. There was a large attendance. The young converts were affectionately counselled by Mr. Sankey, who presided at the service. This second visit to this place of these Christian workers was highly appreciated, and gave a fresh impulse to the work. It served to show the people that the success of the previous meetings was permanent, and that God was indeed doing a most effectual work of love and grace through his chosen instruments. The impetus given to the labors of the churches, was one of the most gratifying features of their stay among this people; and the great good done among the youth will endear them to the hearts of this people as long as time shall last. On Saturday Mr. Moody and Mr. Sankey left for Aberdeen.

ABERDEEN.

"Meetings were commenced in Aberdeen on Sabbath, the 14th, by a 9 o'clock meeting for Christian workers, admission by ticket. There were 3,000 issued, and the Music Hall was quite filled, every available place being occupied, either sitting or standing. The singing of the 100th Psalm opened the proceedings. Mr. Moody then rose, and after reading a small portion of Scripture, spoke for about three-quarters of an hour from the text, 'Here am I, send me.' Mr. Sankey, assisted by a most efficient choir of male and female voices, effectively rendered several hymns, among which the principal were 'Hark, the voice of Jesus calling,' 'Go work in my vineyard,' and 'Nothing but leaves.' The meeting was a most solemn one, and the audience most attentive.

"The evening meeting at 5 P. M. was on the Links, in the natural amphitheatre of the Broadhill, where a platform had been erected for choir and speakers. It was here that the deep interest in these gentlemen—arising, of course, from mixed feelings of curiosity, or desire to know more of that better way of which they speak—showed itself. Some 10,000 were in position before and around the platform long before the hour of meeting; and yet from before 5 till past 6 there were continuous streams of men, women, and children, from the city, Footdee, Woodside, Old Aberdeen, and as far as Dyce, flowing to the one point on the Broadhill. There could not have been fewer than 20,000 to 22,000 on the Links that evening. Mr. Moody spoke from the words 'The wages of sin is death,' and was listened to with rapt attention, while the hymns were distinctly heard over the vast crowds in the stillness of a quiet summer evening.

"The next meeting was announced for 8, in the Music Hall, but it being filled before 7, Mr. Moody began at that hour. Prayer was led by Mr. Walter, Free Trinity Church, Mr. Moody speaking on the subject of the Prodigal Son. There was much power. The chief hymns were 'Jesus of Nazareth,' 'Come home,' and 'Almost persuaded.' There were many inquirers. The crowd outside was very great, and Free West Trinity and the Baptist Chapel, Crown street, had to be opened, and were more or less filled; while several ministers conducted an open-air service in one of the squares."

The meetings were continued at Aberdeen for two weeks, and were of the most extraordinary interest to all who attended them. The noon-day prayer meetings held each day in Belmont Congregational Church, attracted a great deal of attention, and were productive of much good. The afternoon Bible readings held in the South Parish Church were among the most instructive that had been held, the church being crowded, a number of those present being from the country and suburbs of the town.

During the meetings many instances were related of the conversion of hardened sinners, and the conviction of persons apparently unable to be impressed by religious services. Says a writer: "One very interesting case of conversion was that of a Unitarian, who was most desirous to see Mr. Moody. His curiosity had been gratified in reference to Mr. Sankey, whose portrait he had seen; but not having seen Mr. Moody, he thought he would go and get a glimpse of him. Accordingly he went, but he did not like Mr. Moody's preaching: he felt angry with it, and anathematised the whole affair. The next day he was restless and unhappy in his mind; he went again to the meeting,

and listened with submissive faith to the preaching of the Word, became convinced of his need of a Saviour, and yielded himself to Christ, in whom he is now rejoicing with a sense of pardon and acceptance. He afterwards openly confessed Christ in a meeting, and related these particulars of his conversion."

On the 28th of June farewell meetings were held in Aberdeen, which were instructive and yet sad, by reason of the departure of these beloved Christian teachers. At 6 o'clock that evening an immense crowd assembled on the Broadhill to hear the last public service in Aberdeen, of which an eminent writer said:

"The platform had been removed to a spot on the eastern slope of the great natural amphitheatre, and was also a more lofty structure in itself, so that from it a much more commanding view could be obtained, and the speaker more easily heard. The scene presented was of the most imposing description. No less than 25,000 persons, it was estimated, were gathered together to hear the gospel. What else but the gospel could have brought such a multitude together? And what a tribute, not to man, but to God's presence with these Evangelists, that round them should congregate such vast multitudes!

"After the hymn 'The fountain of life' was sung, the Rev. J. M. Sloan prayed. The audience then sang the 100th Psalm, and the grand old strain rang heavenward from the lips of tens of thousands.

"Mr. Sloan thereafter read Isaiah lv., and Mr. Sankey followed with the solo 'The lost sheep.' His magnificent voice swelled out and softened away, according to the feeling of the hymn, in the most impressive manner, notwithstanding that he aimed at and succeeded in making the words distinctly audible to the utmost verge of the immense assembly.

"Mr. Scott, of Glasgow, having prayed, the congregation sang 'I am so glad,' etc., and thereafter Mr. Moody chose as the motto of his discourse the word 'Behold,' dwelling on some of the most striking texts introduced by that word. He touched on the fall of man and his entire depravity; on the birth of the Saviour; on the Lamb of God as the bearer away of sin, etc. Major Ross engaged in prayer at the close; and after the hymn 'I hear the Saviour say,' and the benediction, the assemblage dispersed. Before breaking up, Mr. Moody spoke in strong and touching language of his interest in Aberdeen, and the encouragement he had had while here. The hymn 'Shall we gather at the river' was sung ere they parted," and the public services of Moody and Sankey were thus closed in Aberdeen, after a series of wonderful meetings.

HUNTLEY AND MONTROSE.

On June 29th, meetings were commenced at Huntley in the Castle Park, a place most admirably fitted for such a purpose. One writing of it said:

"As soon as it became known that the services of the distinguished American Evangelists had been by a concurrency of influence secured, a largely increased attendance from anything ever seen in Huntley before was everywhere confidently expected. Nor was the expectation disappointed. Some parties actually arrived on Saturday, worshipped in the churches on the Sabbath, and attended the preparatory meetings. At an early hour on Monday the people from neighboring parishes came flocking in from all directions. All sorts of vehicles brought their living freights of both sexes, and the number of pedestrians from neighboring localities was altogether unprecedented. The village of Aberchirder almost emptied itself, and the

same may be said of many of the fishing villages along the coast, the exodus from which was so great, that the powers and resources of the "innocent railway" were most severely tasked; and on the return journey the train had to be cut in two, the half of the passengers being left to enjoy themselves as they best could for an hour on the line.

"As may be inferred, the attendance in the park on Monday was greatly in excess of any previous assemblage. At the forenoon meeting, the lowest estimate was 10,000, some with confidence maintaining there were 12,000 on the ground. In the afternoon, the attendance was much larger, numbers having arrived by the mid-day trains, and also from the country, and when Mr. Moody was addressing the assemblage, it was computed he was speaking to at least 15,000 people, some asserting that the number was little short of 20,000.

Meetings were held in the evening, a large congregation being in attendance. The scene at these outdoor meetings, especially in the evening, was exceedingly lovely and picturesque. The congregations were interested in the highest degree, listening to the glorious truths proclaimed to them; the park stretched far beyond; the background of magnificent trees, fresh and clear with the welcome showers yet lingering in the luxuriant foliage; the grey walls and towers of the old castle seated on its knoll and embowered in wood; and all around the quiet hills, with the glancing beams of the setting sun, gave a life and serenity to the scene that is not often witnessed. And when over this scene of beauty and tranquility, the grand voice of Mr. Sankey was heard praising God in some inspiring song, or appealing to the sinner to return to the fold, it was a sight that the people there assembled could never

forget. The large congregations were moved with the most profound emotion when the truths of the Gospel were presented to them. The meetings were continued on Tuesday to large audiences, on the same plan as that of Monday. The meeting on Monday had brought over a hundred persons into the inquiry-meetings, and the meetings on Tuesday but intensified the wondrous interest of the people in the meetings. Several interesting cases of conversion were narrated during the Tuesday meetings, one of which, by a young girl, we give. She had heard a number of converts singing "I do believe that Jesus died for me." This she knew she could not sing, and it was the arrow that touched her heart, out of which she entered into light and liberty. She said, "Mr. Moody appealed to me yesterday if I was not cognisant of the Spirit's work in my heart. Thank God, I am! I was lately in a railway accident in a dark tunnel. Four minutes we were there. I never expected to see the light of the sun again. Mentally, I bade farewell to the dear ones I loved so well on earth. How did I feel in prospect of being in eternity in a moment? Thank God, I feared no evil! Jesus was with me. I knew that in passing through the dark valley I would not be alone. Be you for Christ, and, as sure as God is true, He will be for you. In life or in death you will fear no evil." The meetings here were glorious and successful, from which the people went armed for the work before them.

In the afternoon of Tuesday, the Evangelists went to Montrose, where they held two meetings, one in the afternoon and one in the evening. Large numbers of persons were in attendance, and like the meetings at Huntley, the people took a great interest in them. It seemed as if the wave of Gospel grace had closed over them, and they were filled with the fulness of God.

A good impression was left in the place; and every indication that the way was fully prepared for a thorough and complete work in the hearts of the people.

BRECHIN, FORFAR AND ARBROATH.

On July 1, two meetings were held at Brechin, an ancient cathedral town, not far from Dundee. In the forenoon the West Free Church was densely packed, and many were unable to gain admittance. In the afternoon a meeting was held in the Parish Church, at which there was in attendance a large crowd, many being in attendance from the adjacent districts. The school children were given a holiday to attend the meetings, which provoked a lively discussion in the school board before it was granted. Some of the members opposed the holiday, and the meeting became animated to an unusual degree, but was harmoniously settled, and the little folks permitted to attend the meetings.

On the same evening a meeting was held in Forfar in the Parish Church, it being filled to overflowing by a very attentive audience. In the course of the service, Mr. Sankey sang several of his songs with great power and effectiveness, and after singing the "Ninety and Nine," Mr. Moody delivered a very earnest and impressive address from the words, "The Spirit of the Lord is upon me." A deep impression was made, and when, at the close, Mr. Sankey sang the hymns, "Prodigal child, come home," and "Almost persuaded," much feeling was manifested. This short visit had a great influence for good, and the results were the thorough awakening of many souls.

On the next day Arbroath was visited, and one day spent in it in religious services. The first meeting was held in the Old Church (Established); and the large building was crowded with an anxiously interested

audience. Many of them came solely because they were really desirous of hearing how they might attain salvation, and the opportunity was at once presented of doing a great good to this people. In the evening another meeting was held in the same place, and the services were peculiarly interesting. The closest attention was paid to Mr. Moody while he told them about the great Doctrine, that Christ came to save the lost, and when he was done, and the preaching was more fully impressed upon their minds by the stirring voice of the great singer, the audience was profoundly stirred to its very depths. Lasting good resulted from these meetings, though they were brief, yet characterized by the presence of the Spirit.

TAIN, NAIRN AND ELGIN.

On Monday, July 13th, services were held in Tain at half past one o'clock, in the Free Church, a large audience being in attendance. Five o'clock was the hour appointed for the open-air meeting, and the town presented an aspect never to be forgotten. The whole town and surrounding neighborhood seemed to be drawn by one impulse, as they proceeded to Academy Park, where 5,000 people, eager and full of hope, listened to the glad tidings of great joy. Mr. Sankey sang the solo "Ninety and Nine," when every eye was fixed upon him, and every heart swayed by the sweet, tender words that fell from his lips. Mr. Moody preached a heart-searching discourse, and the people who assembled from curiosity, soon learned that it was the same old Gospel which now was proclaimed to them. In the evening the Free Church was densely crowded, and a most impressive meeting was held. At its close, an inquiry meeting was held, and until eleven o'clock several ministers were closely engaged in pointing

sinners to the Lamb of God. Mr. Moody's heart was overflowing with gratitude to God for the manifestations of power at this hour, and his fulness of heart broke forth in praises and thanksgivings. The entire meeting caught the spirit, until all hearts were melted under the influences of the Gospel of peace and joy.

On Tuesday, meetings were held, when the church was filled to overflowing. In the afternoon Mr. Sankey sang several songs, and the breathless silence, and tearful eyes of the people, testified to the power that accompanied these sacred solos. At the close of the meeting about 500 persons stood up for prayers, many of whom were weeping—some for joy, and some from sorrow—showing the mighty power that swept through the audience under the ministrations of these laborers. The meetings held at this place were productive of a vast amount of good, which cannot be known at this time.

On July 21, Nairn was visited, and meetings held during one day. At 12 o'clock services were held in the U. P. Church, with a crowded house. At three o'clock a Bible reading took place; at half-past six an audience of about 5,000 met on the Links, and at eight o'clock upwards of 1,000 filled the Free Church, this meeting being followed by a specially interesting inquiry meeting, when many persons retired for prayers and were brought to a sense of Divine favor. The whole town was moved to its very depths, and a work done that will have lasting benefits.

On the 23d the Evangelists went to Elgin, where a two days' meeting was held. The open-air meeting was held on Ladyhill, a great crowd being in attendance, estimated to be the largest gathering of the kind ever held in the place. It was a lovely evening for the meeting and all classes of people turned out, ar-

riving from all parts of the surrounding districts. At another meeting held in the same place, there were 8,000 persons present. The services were opened by singing the 40th Psalm, Mr. Sankey leading; nothing more beautiful or inspiring could well be imagined than the singing of this psalm, the hill sides seeming to be all alive with melody and praise. A second visit was paid to this place, and some very extraordinary meetings held. A description given of one of the out-door meetings ascribed wonderful power to the efforts of the Evangelists, who held thousands of people entranced during the services. Long before the close of the meeting it was evident that the people were powerfully wrought upon, and that a rich harvest was in view. In this none were mistaken, as great crowds pressed their way into the inquiry rooms and begged to know the way of life and salvation. It is useless to speculate about the amount of good done in this place, but it was satisfactory. The whole of Morayshire shared it, and a powerful hold was gained in nearly every house.

INVERNESS, CAMPBELLTOWN, AND ROTHESAY.

The closing meetings in Scotland were held during the latter part of August, and were specially interesting. A farewell meeting was held in Inverness, it being an "all day" meeting, each hour being devoted to some special subject. It was a glorious day, and the effects of it permeated that whole country until it was roused to greater action for the cause of Christ. From here a visit was made to Aban, where a meeting was held on the 28th of August, with great profit. On the 29th Campbelltown was reached and meetings held until the 3d of September. On Sunday, the 30th, three services were held, which were described as of great

power, affecting the audiences very greatly, and inducing large numbers of them to seek a personal interest in Christ. Vast crowds attended all the meetings; but on Wednesday night the fruits of the revival were made manifest, when the inquiry room was filled with a great number of the congregation, all of whom were anxious in their desire to become Christians.

The last meeting was held at Rothesay on the 3d of September, in the West Free Church, at half past seven o'clock in the evening. A description of this meeting, from one of the papers, closes the record of the great work of Moody and Sankey in Scotland: "About an hour before the proceedings commenced, the church, which is considered to be capable of accommodating 1,500 persons, was crammed. The Rev. Robert Thomson, parish minister, presided, and opened the meeting with prayer. By this time the square in front of the church, as well as the avenue leading up, was thronged with people anxious to gain admittance and to hear Mr. Moody, as this would probably be the last meeting he would ever address in Scotland. As the church was now becoming oppressively warm, it was thought advisable to retire outside, which was done; and a table being procured from one of the neighbouring houses, was placed at the end of the Esplanade, on the site of the old 'Gallows Craig,' which is said to have derived its name from being the spot on which the last witch in Scotland suffered the last penalty of the law due to her crimes. Here Mr. Moody was surrounded by a densely packed crowd, computed to number no less than 3,000 persons. Outside the vast throng were several private carriages, the occupants of which listened with much attention to Mr. Moody's powerful and spirited address. At the close he referred very touchingly to the present

being the last meeting he would address on the shores of Scotland. A meeting was afterwards held in the church, as well as a meeting for inquirers in the hall adjoining."

THE WORK IN IRELAND.

CHAPTER V.

BELFAST AND LONDONDERRY.

FROM Scotland Messrs. Moody and Sankey proceeded to Ireland, where invitations were awaiting them to hold meetings. Urgent entreaties had been made for them from several places, and they decided to visit as many as possible of the most prominent. The first city to which they went was Belfast, where they commenced their meetings on the 6th of September, 1874. Their appearance in this place was marked with the most signal tokens of God's smile and approval. The Christian people, and indeed almost all classes of society, welcomed them most warmly, and expressed hearty concurrence in their work. On Sunday morning 6th of September, the first meeting was held in Dougall square chapel at eight o'clock. The meeting was called for Christian workers alone, and long before the hour named, the chapel was full. The meeting was a very instructive one, and gave great cheer to all Christian workers present. This meeting was characterized by the sentiment of entire devotedness to Christ, and an earnest desire to lay all upon the altar in His service, upon the part of the entire audience. A deep feeling of solemnity pervaded all hearts.

Another meeting was announced for 11:30 A. M. of the same day, in Fisherwick place church. Long before the hour for service the spacious room was crowded,

and many had to go away unable to obtain admission. Mr. Moody preached on the subject of "Love," and Mr. Sankey led in his delightful songs, the impression made upon the multitude being very deep. It was a grand occasion, but not of the power of the evening meeting at seven o'clock, when the impressions were quick and powerful, leading many souls to inquire for the Saviour. It was estimated that nearly 10,000 persons went to the church, only about 2,000 of whom gained admission, the rest going to their homes. It was a cheering occasion to the Evangelists, and of great good to scores of souls.

At noon the next day, the daily prayer meeting was commenced, being held in a building capable of accommodating about 1,400 persons. It was a popular place, where many persons found not only pleasure in listening to the sweet songs of Mr. Sankey, and comfort in the cheering words uttered by those who had been converted; but where they obtained themselves the pearl of great price.

On Monday evening the evangelistic meeting was held in Rosemary street church, which was a most fruitful and blessed one. The crowd was very large, rendering it inconvenient to properly hold the meeting with any degree of comfort. This induced the changing of the original plans for holding the meetings; and during the rest of the week, a meeting was held at two o'clock for women alone, and one in the evening exclusively for men.

This arrangement was a very happy one. The women's meeting was crowded each day, the church being capable of holding over 1,400 persons. Increasing numbers remained each day to be spoken to about their souls' salvation, and large numbers were saved. The meeting for men was no less crowded than the

other, and each succeeding night the interest taken was very great. The work was deep and thorough, and many accepted the terms of the Gospel offered them. Indeed, all the services held during this first week, were of a character to inspire confidence and hope. It was a marvelous sight to see the mighty crowds that were swayed by the earnest words of Mr. Moody, or melted to tears by the sweet, persuasive songs of Mr. Sankey. At times, when the thrilling tones of his voice burst upon the audience in one of his stirring martial songs, all eyes were lighted up and all hearts aglow, with the sentiment so sweetly given them. It sometimes seemed as if they were being led to the conflict, and all were eager for the fray, when they were moved and swayed by these Christian songs, and to many of them it was a fearful conflict between their souls and Satan. It was said by some, that the work up to this time was more extensive and deep than in any place yet visited. The greater number of the inquirers so far were from among the young men, which was considered a very hopeful feature of the work. On Saturday a meeting was held for the children, which was conducted by Mr. Sankey. It was intensely interesting. No one who does not know the power of Mr. Sankey over an assembly of children, can form the remotest idea of the power he possesses. His gift of song wins their hearts at once, and when added to this his cheerfulness and winning manner, he holds such an audience subject to his slightest wish.

On the next Sunday a meeting was held for Christian workers at eight o'clock A. M., and the house was crowded, until an overflow meeting had to be held. Mr. Moody preached on entire consecration to God, and whole-hearted activity in his service. It was a wondrous meeting, judged from its influence for good.

An open-air meeting was held at half past two o'clock the same day, which was the most remarkable meeting of the series. The weather was delightful, and an audience of nearly 20,000 sat attentively listening to a grand discourse from Mr. Moody. While Mr. Sankey was singing "Jesus of Nazareth passeth by," hundreds were affected to tears and sighs. It was such a meeting as raised the enthusiasm of the whole people to the highest pitch.

On Monday the meeting for women was much larger than any previous one, there being fully 1,500 in attendance. There was also a great increase among the inquirers, so much so, that the Christian workers could not attend to them. The next evening a meeting was announced exclusively for women, the object being to reach those who worked in the mills and warehouses. More than an hour before the time advertised, the streets were packed with women, and when the building was opened it was immediately filled; and after that, with the overflow, three large churches. It was a meeting of singular power, and the number of seekers was so large, that it was impossible to address them personally, and point them to the way of life.

During the whole of this week the meetings were thronged with largely increasing crowds. No buildings were found large enough to afford room for those who desired to hear the Gospel, and meetings were held in different churches at the same hour, but still many had to turn away.

The work had taken deep root in Belfast. Intense earnestness and close attention were characteristic of all the meetings. The preaching was particularly liked by these Irish people, who regarded Mr. Moody as eminently qualified to teach them the truths of

God's word. The singing of Mr. Sankey after two weeks' trial, was the topic of conversation everywhere. Every person was singing or whistling his tunes. We cannot forbear here, quoting the words of a writer in one of the papers in noting the power of the singer. He said, "Deeply effective are Mr. Sankey's solos, not only in touching the heart's affections, but in deepening the impressions made by the word. The solo, 'Too late,' following Mr. Moody's address on the despair of the lost in hell, had the most solemn effect. The wail, 'Oh! let us in, oh! let us in,' and the awful response, 'Too late! too late! you cannot enter now,' are enough to wring the inmost soul of every wavering and undecided sinner."

On Sunday the 20th of September the usual services were held in the morning to a largely increased congregation. At half past two o'clock another out-door meeting was held, and it was an affair that was wonderful beyond all powers of description. The attempt to delineate the scene witnessed would be met with signal failure. Perhaps one's imagination might be aided by stating that 30,000 people were present. This vast crowd was quiet and attentive during the address of Mr. Moody, and deeply affected by it, and when the voice of Mr. Sankey led off in soul-stirring song, bringing tears to thousands of eyes, and the whole audience broke forth in lifting their voices with his, it presented a scene that has seldom been excelled in the history of religious services. It was simply overwhelming in its power, and affecting beyond all description; and all felt satisfied that the Spirit of God was taking hold of the hearts of the people.

On this night, the first meeting was held for young men, at which there were about 1,500 present. It was a source of astonishment to the people, as they had

not expected so much at the beginning. There was great interest manifested by these young men, and a work of some power opened among them.

During the week, the tide of spiritual life seemed to increase each day. The Bible readings at two o'clock had met with much favor, and were in a special manner of great service to many lukewarm Christians. They were driven to search the Scriptures, and under the influence of the readings and special study of some subjects they were induced to seek for a higher life. The meeting for the children on Saturday was a striking one. The truth reached the hearts of many of them, and conversions were frequent. Some peculiarly touching scenes were witnessed at this meeting, and it was an affecting sight throughout, to see hundreds of the little folks earnestly listening to counsel about their Christian duty—rather as to their seeking a more intimate relationship with that Saviour, who was the special friend of the children.

On Sunday the 27th another immense out-door meeting was held, and some estimated that the crowd was larger than on previous occasions. A meeting was held in the evening with men who professed to have been led to Jesus since the special meetings began. One who was present, speaking of it said, "I saw many wonderful meetings during the year of grace (1859), but I do not think I was ever so impressed with the glory and beauty of the work of God as when I entered this meeting toward the close of it. It was a sight which would, I think, have drawn tears of joy from any heart to see upwards of 200 young men, the very flower of our youth, one after another acknowledging the yoke of Jesus."

The meetings during the week following were full of interest. The work of grace deepened and extended.

A continual cry went up from the people that God would not only bless the people there, but all over the land; as one writer expressed it, "we want Ireland for Christ." One special feature of the meetings deserves mention—the absence of physical excitement, which was so common in the revival of 1859. Then, prostrations and loud outcries were quite common; but now the case was different. Close attention was given, and often the audiences would be melted to tears; but it was all in a subdued manner, and none the less effective on that account.

Sunday, October 4th, was a day of great power, though wet and disagreeable in the morning. The number of people in attendance was fully equal to any of the preceding Sundays. The place where the outdoor meeting was held was a field containing about six acres, and it is said that this entire space was crowded, and that the people stood densely packed from one end to the other. There was a deep feeling, and the impression made upon the hearts of the people was profound, and, as the sequel shows, lasting. At the meeting on that evening admission was solely, by ticket, for men who were anxious about their souls or who had been converted. The hall in which it was held was completely filled. Mr. Moody stated, in the noon prayer meeting next day, that, in his judgment, it was the most remarkable meeting he had held in Europe. At the same time another meeting of men was assembling in one of the churches. It was a meeting of glorious power. The young men who had been brought into a new life, in a spontaneous burst of praise, told forth the wonders of redeeming love. The meeting that followed was of profound interest—they were all full of the Spirit, and their captain was leading them onward to a great victory. During each day

of this week, and at every gathering, more and more of the presence of God was manifested. A meeting of men was held in Fisherwick Place Church, on Monday evening, at the close of which 600 persons retired to the lecture room, all of whom were anxious about their souls, or had been saved. Before this meeting was over, all of this 600, save about thirty, stood up and solemnly declared the Lord to be their God. Such a scene is beyond the power of man to understand. It was usually counted a wonderful work for a few at one time to announce their allegiance to the Saviour; but what must be said of a meeting where they rose by hundreds, and said that they had been saved? The Bible says that there is joy in Heaven over one sinner that repenteth—what must be that joy when the prodigals return by hundreds, and all in the same meeting! It was a time of great rejoicing, and the influence of it extended to all the meetings that followed, resulting in a work of grace that excelled anything that had ever been known in the country.

On Thursday, October 8th, the great meeting was held in the Botanic Gardens, upon which so many hopes had been built. The weather was very fine, and everything seemed to work together for the success of the great meeting. It was the largest meeting ever seen in that section of country—it was, in fact, immense and incalculable. No estimates have been made of the number of persons present, though the call had been issued for 100,000. Mr. Moody addressed the vast multitude from the words, "I pray thee, have me excused." With graphic power, singular clearness, and a force that pierced the heart, he opened bare the miserable pretences by which sinners excuse themselves from leading a Christian life. The address struck deep, and brought conviction to many souls.

On Saturday evening, October 10th, Mr. Moody and Mr. Sankey paid a visit to Londonderry, where meetings were held during four days. The original request for their visit to this place came from the committee of the weekly mid-day prayer meeting, in conjunction with the Young Men's Christian Association. In this request there was a cordial and unanimous support given by the clergy. All the ministers who were asked to put their churches at the disposal of the committee gladly did so. The First Presbyterian Church was selected for holding the meetings, because it was the largest, and more likely to accommodate the people who should attend.

The meetings were commenced on Sunday. There were three services held during the day, they being pleasant in the cordiality of the people, and successful in turning the attention of the people to the work to be done. The opening meeting was for Christian workers, and the services were specially on the subject of Christian work. Mr. Moody gave some advice that was practical, and well calculated to set all to work who desire to do good. Other meetings were held during the day, at each of which the church was filled to overflowing. Overflow meetings were also held, and were well attended.

Mr. Moody presented the Gospel faithfully, and with acceptability. Its effects were marked, and gave a tone of deep religious feeling and solemnity to all the services. Mr. Sankey sang the Gospel with great power. In this delightful service he had the assistance of a well-trained choir, which added largely to the interest of the meetings.

The meetings were continued on Monday, Tuesday, and Wednesday, three services being held each day, including one for the children. The congregations

were large, attentive, and quiet. The church was filled full, every available spot being occupied by the absorbed thousands, who were hanging in raptures on the utterances of the two teachers. Hundreds were turned away who could not gain admission, and occupied another church, where services were held. The closing services on Wednesday evening were very solemn and highly satisfactory. The meetings were attended by thoroughly representative audiences, composed of young and old of all classes, not only from Derry but from the surrounding districts. The meetings were noted for their earnestness and solemnity, and the absence of all undue excitement. This was a feature that seemed to specially please the people of Ireland. Naturally full of life and ardor, it was reasonable to expect that they would give way to excesses; but instead of this the utmost decorum always prevailed. During the services there was the most perfect order, and even when the audiences were numbered by many thousands, everything passed off in an orderly manner. This satisfied the people there that the work was of a thoroughly genuine character.

The Evangelists returned to Belfast, on Thursday, October 15th, and held their final meetings before proceeding to Dublin. The meeting in the evening was held in St. Enoch's Church. Admission was given by tickets only to sinners who were under anxiety of soul and were desirous of seeking Jesus. Some idea of the depth of the feeling may be had when it is stated that more than 2,400 persons were admitted to this meeting. It was the last offer in Belfast to the unconverted, and it was attended with great power. Mr. Moody made an effective appeal to his audience to close with the terms of mercy and be saved.

On the 16th the usual noon-day prayer meeting was

held, and a crowd was there. The whole multitude was deeply moved. The meeting in the evening was for the young converts. This included those who were converted during the meetings in Belfast. The admission was given by ticket. About 2,150 tickets were given. This was the result of five weeks' labors, and it is quite probable did not include all. The entire audience numbered over 3,000, including ministers and workers, and it was an inspiring occasion. A very touching incident in the service was the singing, by Mr. Sankey, of a hymn composed by a dying youth in Belfast, "Is there room? they say there is room!" The whole audience stood together and sang in a joyous burst of praise—

"O! happy day, that fixed my choice
On Thee, my Saviour and my God."

The effect of which was grand and overpowering, giving all a new cause for rejoicing. The close of the services was appropriate, and rendered very dear by the sermon of Mr. Moody, from "To Him who is able to keep you from falling," and the tender singing of Mr. Sankey. They went from Belfast with the blessing of the people, and with the consciousness that a great good had been done.

CHAPTER VI.

DUBLIN.

THE meetings in Dublin were opened on Sunday, the 25th of October, 1874. Great preparations had been made for the coming of the Evangelists, and the way was fully opened for a season of precious meetings. A general prayer meeting was held on Saturday, the

17th, as a preparatory means for the success of the special services to be held, and the hall in which it was held was filled, there being about 2,000 Christian workers in attendance. These meetings had been held in Metropolitan Hall for many months previous, and had an excellent effect in uniting all denominations together to work in the meetings. It was said that, for the first time in that city, the clergy of all the evangelical churches worked cordially together, without any show of envy or party spirit, all feeling that they were working in the same cause and for the same Master.

Before agreeing to visit Dublin, the Evangelists had asked that a sufficiently large building be secured in which to hold the services. Thus far no building had been adequate, and they felt that the greatest good could not be done unless a hall large enough to hold the people was secured. The committee of arrangements responded by securing Exhibition Palace, a commodious structure, and, as was thought, sufficient for the usual meetings. The Palace was originally designed as a place for innocent pleasure, and now it was to be used for the additional purpose of securing to sinners the higher pleasures of the Gospel.

At the first service on Sunday, at 4 o'clock in the afternoon, nearly fifteen thousand persons were present, a grand opening indeed. The service was a very edifying one, Mr. Moody teaching the vast audience the duty of carrying the Gospel to sinners. His address was sublime, and was listened to with close attention. Mr. Sankey was very effective in rendering some of his delightful songs, notably when he sang with singular impressiveness "Jesus of Nazareth passeth by," which affected the audience to a feeling of deep solemnity.

Arrangements were made for holding a noon-day prayer meeting in Metropolitan Hall, at every session

of which the room was filled to overflowing. The people seemed to take the most hearty delight in attending this service, specially set apart for prayer and supplication. Various ministers presided at the meetings for prayer, though the Evangelists were the central figures, and added life and spirit to them.

The regular meetings in the Exhibition building grew larger if possible every day. The building seated comfortably 10,000 persons, and admitted of many more under pressure. The room was always crowded, and many were disappointed in not being able to secure a place to enjoy the exercises. Notwithstanding the immense crowds, and the difficulty of keeping all present occupied, and of holding their attention, the order was well nigh perfect. The utmost quiet prevailed, and the attention was all that could be desired.

Such scenes as Dublin now witnessed were an astonishment to its people, and had never before been witnessed—thousands were flocking to the prayer meeting and the Bible meeting, and most of all to the evening services in the great Palace. As showing the unity among the ministers, and the effect upon all who simply looked upon the vast assemblies, we quote from an Episcopalian minister who regularly attended the meetings. He said, "It is a sight to fill the heart of the child of God with deepest emotion, to stand upon the platform erected in that building, from which Mr. Moody preaches, and to cast one's eye over the vast concourse of people, hanging on the speaker's lips, as in burning words he discourses of life and death, heaven and hell, Jesus and his love, and one cannot but ask the question, what is the magic power which draws together those mighty multitudes, and holds them spell-bound?"

An old minister, an able and godly man, stated on

one occasion that, by attending these services, he seemed to have "returned to the freshness of his spiritual youth."

The regular ministers of the city had already begun to learn a lesson, though less than two weeks of the meetings had been held. One of the ministers in speaking of Mr. Moody's manner said, "It is to be feared that there is a want of directness, if not of earnestness, in our preaching. Now the great characteristics of Mr. Moody's preaching are directness, earnestness and naturalness; or, as a writer in Dublin expressed it, 'he does not wait for the end of his sermon to make the application, but the Bible in his hands is a quiver, and every passage to which he refers is an arrow, which the Holy Ghost accompanying, he shoots home straight to the hearts of his hearers.'" They had discovered the secrets of his success, and put themselves to use it.

The second Sunday was a day of rejoicing and power. The crowds at the Exhibition service were simply enormous, and the most profound stillness pervaded the vast audience as the services went on. It was a day of victory; the hosts under the leadership of these men of spiritual warfare, marched forward in solid column, conquering as they pressed on, in the sacred cause they had espoused. Hundreds and thousands of souls were inspired with a lofty and sublime enthusiasm, by the ringing, martial tones that fell from the lips of the "sweet singer," who seemed to possess an unlimited power in swaying his audience to his liking, by a pleasing recital of the way of salvation. Tears came unbidden to the eyes of his hearers, and no effort was made to hide the emotion which affected a large part of those present. The Bible readings during the week were seasons of

much spiritual power, and were relished by the congregations taking part in them.

Dublin is a Catholic city, the Romanists having a large majority of the people of the place, and the Evangelists seem to have found favor in their eyes, as well as of Protestants. Many persons were converted in the meetings who had been brought up in the Romish faith, and some comments were made upon it. Mr. Moody was decided that there should be no difference between any sects or societies of people, but that they came to save sinners, not to proselyte from any denomination. This evidently gave them favor in the eyes of the Catholics, as an article appeared in the *Nation*, a Catholic journal, entitled "fair play," which was fair and candid and breathed no spirit of opposition. We quote so much of it as is to the point in hand:

"The deadly danger of the age comes upon us from the direction of Huxley, Darwin and Tyndall, rather than from Moody and Sankey. Irish Catholics desire to see Protestants deeply imbued with religious feeling, rather than tinged with rationalism and infidelity; and as long as the religious services of our Protestant neighbors are honestly directed to quickening religious thought in their own body, without offering aggressive or intentional insult to us, it is our duty to pay the homage of our respect to their conscientious convictions; in a word, to do as we would be done by." This had a cheering effect, and did much in inducing a still more extended feeling of fraternity among all classes of the people. No reference was permitted to be made in the meetings to controversial differences.

The children's meetings were very instructive and full of interest. Mr. Sankey was in his element here.

In the full tide of the meeting, led by himself, while all hearts were happy, in answer to an inquiry he exclaimed, "Oh! it is getting just like Edinburgh. The blessing is becoming like a great wave. It's easy working now." And so it was. Every one felt the freedom of the hour, and there were many hearts touched by fire.

The influence of the meetings among the people had become wide and extended. It had begun to tell upon the most remote districts of the country. Parties of from thirty upward to sixty were organized from the most distant parts of the city. Everywhere the young converts were fearless in proclaiming a found Saviour, who had brightened up their whole lives. It was a matter of common notice, the great numbers of inquirers who were at the meetings. One old gentleman, probably more than seventy years of age, threw himself upon his knees and sobbed until his heart seemed to break. He said, "I was utterly careless about my soul till last night, but I have been so unhappy since, I could not sleep. I seemed to hear ringing in my ears, 'Jesus of Nazareth is passing by,' and if I don't get saved now I never will." This was but one case out of hundreds, where the powerful singing of Mr. Sankey had brought conviction to the heart, and was the means of leading them to the Saviour. It was evidence enough that God accepted the service of solo singing, and made it as effective as the spoken word in the awakening and conversion of the unregenerate.

One of the cheeriest and most satisfactory meetings held in this city, was a "public breakfast" given to Messrs. Moody and Sankey, by the clergymen, and professional and mercantile gentlemen of all denominations. The company numbered about two hundred, and was held in two of the largest rooms of the Shel-

bourne Hotel. The object of the meeting was the encouragement of Christian unity, and to express confidence in the revival work going on. Several addresses were made on the subject, and Mr. Moody made one, giving his way of promoting unity. He would keep on preaching Christ, and not talk about their churches, or creeds or doctrines, and then the people would be attracted, as sure as iron filings to a magnet. By this should all men know that they were Christ's disciples, that they loved one another. He hoped they would preach Christ simply, treating men not as of this denomination or that, but as sinners.

At the beginning of the fifth week of the meeting, the crowds at the meetings were larger than ever. Evidently the meetings were not losing their hold upon the people, but gaining, and winning more friends. On Sunday, it was said that the crowds that flowed from all parts of the city and suburbs exceeded anything ever before witnessed in Dublin upon any occasion, or for any purpose. It was estimated that there were 20,000 persons present, and the stillness which reigned throughout the vast assembly was wonderful. Some one at one of these meetings remarked, how significant it was that even a cough was scarcely heard in the great crowd. When Mr. Sankey sang, the silence sometimes became oppressive, all seemingly eager to hear every word enunciated.

During the week the meetings gradually increased until the latter part of the week dense crowds wended their way to the place of worship. The Bible readings were early commenced in Dublin, and pursued on the same plan as other places, and in the afternoon. They were attended by great numbers of people, from among the business men, and all classes of the community. It was astonishing to see the hold which these plain,

simple services took upon the minds of the hearers. Many enjoyed this service more than any other, for the reason that while the heart was made glad the mind was also made the recipient of great treasures of knowledge.

The prayer meetings were regularly attended by nearly three thousand persons—a congregation in itself that few ministers statedly preach to. Requests for prayer came by the hundreds from all parts of Ireland, and from several points all over the island. One day the number reached five hundred, in addition to which, there were many thanksgivings for mercies received in answer to prayer, and for the good that had been received from the meetings. The prayer of the righteous was found to be the most effectual means of gaining favor with God.

One meeting of special interest, was a tea given by a few Christian friends to about 1,500 soldiers, one hundred of whom came by special train from the Curragh camp. The meeting was one of great interest, the services winning the hearts of the soldiers at once. They were urged to become soldiers under the great Captain, many of whom embraced the opportunity to do so, among the rest one officer, who had not been before favorable to religion. At the close of the services, an invitation was extended to those who desired special prayer in their behalf, to hold up their hands. For a time no one responded. The request being repeated, one fair, tall, manly young fellow, with an honest, expressive face, standing in front of the speaker, took courage, and lifted up his right hand high in the air. After the way was thus opened, a large number indicated their desire to be prayed for. It was a meeting long to be remembered, and the impressions made were of a character to be lasting.

The special meetings for men, held every night at nine o'clock, were among the most encouraging of any held. Many times there would be as high as 2,000 young men present, from among whom there were secured some of the best and most zealous workers that Dublin was ever blessed with. The services at these meetings were of the most impressive character. The addresses abounded with capital advice for young men, and the singing was of the most spirited kind. Mr. Sankey, himself young, fully entered into the hopes and fears of his youthful hearers, and won their hearts to himself, and hundreds of them to the service of the Master. This was a specially valuable work, on account of the deleterious influence of a society of atheists, who did their utmost to discourage the meetings and win the young men to themselves. They labored hard, but it was like measuring arms with God, for they were discomfited at every point. Notwithstanding every influence used, it was apparent that the Evangelists had fully won the hearts of the youth.

The meetings in Dublin closed with a three days' convention, which was attended by a large number of Christian workers, and about 800 ministers, from all parts of Ireland, besides thousands of the people. The meetings of the first day were devoted to discussions on the following topics: "Praise and Thanksgiving;" "How are the masses to be reached?" "What can be done to promote the Lord's work throughout Ireland?" The results of this meeting were most satisfactory, and an impetus given to work among Christian teachers, that bid fair for a glorious work even after the Evangelists had left. Mr. Moody did excellent service on this, as well as other occasions, in impressing upon ministers and others the necessity of providing for

the masses of the people, and how to reach them. Were his counsel and activity followed, there would be but little difficulty in finding an answer to the third question discussed.

The second day of the convention was signalized by a gathering of about 3,000 converts. These were from among all classes of the people, and had been gathered up in the month's meeting at this place, through the instrumentality of the Evangelists. A great work indeed, and Mr. Moody seemed to feel the responsibility of the work, when he earnestly and lovingly counseled them to hold fast to the faith which was in them. Great solemnity pervaded the assembly, and the sadness of soon losing these teachers, was scarcely counterbalanced by the great joy which welled up in the hearts of the converts.

The third day was taken up in another gathering of ministers, where parting counsel was taken, and encouragement given for the further prosecution of the work. Courtesy and love were the ruling elements in this great meeting, and it did a work in eliminating partisan strife that was worth twice over more than all the labor bestowed upon it. Thus the meetings in Ireland were brought to a close, after a series of successful services, extraordinary in their character, leaving behind them nothing but good; and leading thousands of sinners out of death and sin, into life and happiness.

THE RETURN TO ENGLAND.

CHAPTER VII.

MANCHESTER.

ON Sunday, the 29th November, 1874, Messrs. Moody and Sankey began their revival work in Manchester, England. The preparatory work for this revival had been going on all the year, especially since April, when united evangelistic services were held in almost all the non-conformist places of worship throughout the district. These preparatory meetings were brought to a close on the Saturday before the arrival of the Evangelists, with a communion service, in which upwards of 2,000 Christians of various denominations joined. Countless prayers had risen for the success of the work in this place, and the way was fully open for the revival.

Of the first meeting held on Sunday morning, a writer in one of the religious papers says: "To those who know the ordinary habits of Manchester, the attendance was astonishing, numbering nearly, if not quite, 2,500 persons. Most of these had walked distances varying from one to three miles, some far more, though the rain fell in torrents through a thick, cold fog." Upon this occasion Mr. Moody delivered an inspiring address on "Courage, Perseverance and Love," as the three requisites of all workers for God. These points he enforced and illustrated in his usual manner, declaring that God could not use a man destitute of courage, and that all men whom God used in Scripture times were courageous men. Sharp, graphic

utterances sparkled out all over his animating address, which was followed up by Mr. Sankey singing "Here am I, send me."

The words of a writer in attendance at the meetings will give some idea of the work done that first day.

"The afternoon meetings were still more remarkable. The incessant rain had not abated, yet the overflow, after the filling of the Oxford Hall, crowded the Free Trade Hall, where the service was carried on by various ministers till the American brethren arrived from the other gathering. Mr. Moody's bright and practical exposition of 'the Gospel' was listened to with lively attention. A mighty interest was gathering, which broke forth with wonderful power on the following evening. That Monday evening meeting in the Free Trade Hall will live long in the memories of those who witnessed it. None could withstand the conviction that the Spirit of God was operating in the solemnized assembly as they beheld, under the influence that swayed the meeting during Mr. Moody's appeals, business men, one after another, rising to be prayed for. The address had been growing in earnestness; the speaker seemed to come into contact with the souls of the people before him. He requested any who wished to be prayed for to rise. He quietly repeated the invitation. One was seen to stand in the left-hand gallery, and cover his face with his hands; another in the area. Mr. Moody said solemnly, 'There is one risen; thank God for that. Another; and another. Christians, keep on praying. Another. Jesus is passing by. You may never have such an opportunity again. You may never again have so many Christians praying for you.' Before many minutes people were standing in all parts of the hall, amid deep silence, broken only by a hushed response at each new appeal for continued prayer. At

the close of the meeting the anxious ones were invited into the inquiry rooms, where Mr. Moody conversed with them individually. He said afterwards that it was the best meeting he had known on the second day of a series. The crowds unable to obtain access to the Free Trade Hall filled the Oxford Hall, where a solemn service was conducted by the Rev. W. R. Murray. Mr. Sankey came from the larger gathering to speak a few words, and to sing 'Jesus of Nazareth passeth by.'"

The evenings of the first part of the week were devoted to meetings for men in the Oxford Hall. The great throngs that attended the meetings were wonderfully moved by the clear exposition of the way of salvation by faith, illustrated by an admirable and telling use of Scripture, and by graphic and pathetic story. The labor in the inquiry room was very interesting on this account. One man rose from his knees, where he had committed himself to God, and said, "I came from Bolton to-day. I did not think I should find Christ;" his face all aglow with the love proceeding from his heart.

Afternoon meetings were held for women in the chapel, Oxford road. This spacious building would be occupied in all its available space, not less than 2,000 women being regularly in attendance. These were powerful meetings, and characterized by some very affecting scenes and incidents. During the first week Mr. Moody entered the church one afternoon, and he found it filled with weeping inquirers.

The noon prayer meetings were immediately organized and set in operation, being held in the Free Trade Hall, with an attendance of from 2,000 to 3,000. The soul of the entire movement was in these meetings. During the first week of these noon-day meetings Mr. Moody found it necessary to deal with the objec-

tion that this work was not of God. Said he, "What do these noon prayer meetings mean? What do men come here by hundreds, I might say by thousands, to pray for? A genuine work of God. And will he give us a counterfeit? If we ask bread will he give us a stone? The Shunammite fell at the feet of Elisha and said, 'as the Lord thy God liveth I will not leave thee.' She wasn't going to trust in that old staff, nor in the servant. She would trust only in the Master; and well it was for her, or she would never have got back her child. And the prayer meeting clings to the feet of God. We will not have the staff; we will not trust in the servants, but only in the Master himself; He can and will raise the dead."

One feature of these noon meetings was peculiarly noticeable, and that was the large proportion of men who attended. These men came from their business, and represented nearly all classes of society. In other places the largest number of those attending were women, and the contrast was specially striking. The meetings were attended with great power. The Spirit of prayer was indeed poured out upon all who met together, and thus a thorough preparation afforded for the other meetings. Mr. Moody remarked at one of the noon meetings, that he had not seen anywhere more real and deep conviction of sin, than in some of those who had come into the inquiry room at the close of the men's meeting during the week.

A young man came into one of the noon prayer meetings, and afterwards to the evening meeting, under deep concern about his soul's salvation. He was the child of Christian parents, who, after praying for the conversion of their children for years, passed away without having their prayers answered. One of the sons settled in Dublin, and another in Manchester.

During Mr. Moody's visit to Dublin, the brother living there was induced to attend the meetings, and was brought to the Saviour. He afterwards wrote to his brother in Manchester, telling of his own conversion, and urging him to attend Mr. Moody's meetings. By the same post, the Dublin brother's Christian wife, who was in the north of Ireland, wrote to the same effect, so that the Manchester brother received the two letters together. He was so troubled about his soul in consequence, that he at once attended the meetings as stated. He remained for the after meeting, and that night went home rejoicing in the Saviour.

On the 4th of December, Mr. Moody issued the following address:

TO THE CLERGY OF MANCHESTER AND SALFORD.

Having come to Manchester with my friend, Mr. Sankey, for the month of December, with the one object of preaching Christ, it has been a matter of disappointment that not more clergymen of the Church of England have attended our meetings.

As God has granted large blessings where unity has prevailed, we earnestly trust that you will join in seeking a blessing for Manchester. D. L. MOODY.

At the close of the first week the interest had become intense, and a minister, writing of the work, said, "Manchester, I rejoice to say, is now on fire. The most difficult of all English cities, perhaps, to be set on fire by anything but politics, is now fairly ablaze, and the flames are breaking out in all directions." The same writer, in giving an account of the meeting Sunday, December 6, uses the following graphic language: "The building was densely crowded. Not an inch of standing room was unoccupied. Long before the appointed hour, hundreds found it impossible to gain

admission. And Mr. Moody—in what terms shall I describe his address? Theological critics might have said there was nothing in it; but only eternity will reveal how much there came *out of it.* I should not be surprised if hundreds of conversions should result from that single mighty appeal. Taking for his text the first question addressed to them, 'Where art thou?' he brought it home to the bosom of every hearer with a power and pathos that were simply irresistible. Having referred to the case of a young man who had cried out in the inquiry room on Friday night, 'Oh, mother I am coming!' the young man himself sprang to his feet, and exclaimed in tones of impassioned earnestness, 'THAT WAS ME!' The effect was electrical. Not an eye but was suffused with tears. The whole vast assembly was impressed with a profound sense of the presence and power of the Holy Ghost."

The meetings of the entire week partook of the power and solemnity of this Sunday's service. The tide rose steadily, day by day, until it became full, overflowing the bank in all directions. On Monday and Tuesday evenings Mr. Moody delivered his discourses on Heaven. They were powerful in their effect upon the audience, inducing many to seek after that which is better than the treasures of the earth. Following this, on Wednesday evening, he delivered his discourse on Hell, which was one of the most impressive utterances during the stay at Manchester. The attention and quiet during the discourse were painful, and as the eyes of the audience were riveted on the speaker, it seemed as if every word struck deep into their hearts, though scarcely a sound broke the awful stillness with which, for nearly an hour, the people listened to the fearful warnings uttered.

On Friday afternoon, Mr. Moody gave the second of

his Bible readings, which were very highly appreciated. The people readily fell in with this delightful service, and much good resulted to believers in this study of the Word of God. In the evening of the same day, Free Trade Hall was again crowded with an audience composed of persons whose faces indicated seriousness and reflection. The subject of the discourse was the parable of the marriage feast. This, with the heart-searching solos of Mr. Sankey, made an impression that had not often been witnessed in the meetings.

On Saturday evening a meeting was held in Oxford Hall, which was attended by 3,000 persons, mainly Christian young men, to hear counsel on the subject of Christian work. Mr. Moody made an appeal to them to go to work for the Master, and then, calling upon all who were ready for work to stand up, almost the entire body of young men—a grand and inspiring effect—sprang to their feet.

At this meeting a plan was suggested for making a great Gospel attack on the city. It was suggested that a map of the city should be cut into small squares, each representing a district, and that two or three young persons should undertake to carry the Gospel, in the shape of a tract, or otherwise, to every house, great and small, in the city. A band of workers was organized for this purpose, and every house visited, with a card, bearing on one side the hymn, "Jesus of Nazareth passeth by," and on the other the following:

ADDRESS BY MR. MOODY.

"Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and sup with him, and he with Me." (Rev. iii., 20.) A woman in Glasgow

got into difficulties. Her rent was due, but she had no money for the landlord, and she knew very well that he would turn her out if she did not satisfy his claim. In despair, she knew not what to do. A Christian man heard of her distress, and came to her door with money to help her. He knocked, but although he thought he could hear some one inside, yet the door was not opened. He knocked again, but still there was no response. The third time he knocked, but that door still remained locked and barred against him!

"Some time after he met this woman in the streets, and told her how he had gone to her house to pay her rent, but could not get in. 'Oh, sir!' she exclaimed, 'was that you? Why, I thought it was the landlord and I was afraid to open the door!'

"Dear friends! Christ is knocking at the door of your heart. He has knocked many times already, and now He knocks again by this message. He is your best Friend, although, like that woman, perhaps, you think He comes with the stern voice of justice to demand from you the payment of your great sin-debt. If so, you are sadly mistaken. He comes not to *demand*, but to *give!* 'The *gift* of God is eternal life.' He knows you can never pay the great debt you owe to God. He knows that, if that debt is not paid for you, you are for ever lost! He loves you, though he hates your sins; and, in order that you might be saved, He laid down his life a sacrifice for the guilty. And, now, He comes! bringing the gift of salvation to the door of your hearts. *Will you receive the gift!*

"D. L. Moody."

It was said that this scheme worked well, though the card was merely used as an introduction, for the

purpose of gaining admission to the house, so as to have a personal conversation with the inmates.

Under the teachings of the Evangelists, great impetus had been given to the Young Men's Christian Association. They had been looking for a suitable building for some time, and at last fixed upon the old museum building, located a few yards from the Free Trade Hall. This was partially fitted up, and toward the close of the month some meetings held in it. At one of these meetings about 2,000 persons assembled to hear a lecture from Mr. Moody on the subject of the Association. Mr. Herbert Spencer occupied the chair, and in an address set forth that the purpose was to purchase the old building for 30,000 pounds. Mr. Moody made an inspiring address, arousing those present to the needs of the Association. At the close of the address a collection was taken, when it was found that 8,000 pounds was subscribed.

The Evangelists left Manchester on Thursday afternoon, December 31, for Sheffield. For over four weeks, in the darkest, coldest and dreariest season of the year, had these men toiled with great zeal and diligence, and their labors were crowned with great success. The ministers of the city had been brought together still more closely than ever before. Many of the clergy of the Church of England, who did not join the movement at the first, afterward entered heartily into it, and became efficient workers. All now joined together, and used every effort to win souls and break down the barriers of sin. One writer in giving a summary of the work done, said:

"In speaking of definite results, so far as these can be ascertained, I may be forgiven if I begin with the ministers of Manchester. If one class has been blessed more than another during these four past weeks, it

has been the regular Christian ministry. I am sure I speak the sentiments of all my brethren, who have thrown themselves heart and soul into the movement, when I say that we have received nothing less than a fresh baptism of the Holy Ghost. Our own souls have been quickened. Our faith in the adaptation of the glorious Gospel of the blessed God to the wants and longings of the human spirit has been deepened. Our sense of the magnitude and responsibility of our offices as heaven's ambassadors, charged with a message of reconciliation and love for the guiltiest of the guilty, and the vilest of the vile, has been greatly increased.

"If our dear friend, Mr. Moody, had accomplished nothing more than the quickening of the ministers of this great centre of population, and stirring us up to greater devotion to our glorious vocation as 'laborers together with God,' his visit would not have been in vain."

The same writer, in speaking of the Bible readings and evangelistic meetings, has the following to say:

"The afternoon Bible readings have been greatly relished by thousands. At these Mr. Moody surprised and delighted many of us ministers by his wonderful acquaintance with the Word of God. Whatever the subject in hand, whether the Blood, confessing Christ, the Holy Spirit, grace, faith, or assurance, he proved himself to be a very giant in Bible knowledge; and though the immense audiences, comprising some of the best of our citizens, did not come provided with the book so generally as they might have done, I have reason to believe that in hundreds of cases they went home to it with souls hungering after righteousness, and determined to become better acquainted with the word of life.

"THE EVANGELISTIC MEETINGS.

"What shall I say of these in closing? They have been blessed to vast numbers. In the inquiry room, I have met with many who stated that they had never had the way of salvation so plainly put before them as by Mr. Moody. In not a few instances, too, Mr. Sankey's beautiful and touching solos, especially 'Jesus of Nazareth passeth by,' 'Almost persuaded,' and 'Prodigal child,' have proved to be arrows of conviction, entering the heart in the most unexpected manner, and leading to conversion. And what shall I more say? for the time would fail me to tell of all the blessed fruits, already apparent, of the extraordinary efforts of these dear men of God. Suffice it to say, in a sentence, that all classes of the community—old and young, rich and poor, learned and ignorant, ministers and laymen, masters and servants, teachers and scholars—have received a large blessing from the religious services conducted by the American brethren, and are deeply sensible, I trust, of the mighty debt of gratitude under which they have been laid."

CHAPTER VIII.

SHEFFIELD AND BIRMINGHAM.

SHEFFIELD was visited by Mr. Moody and Mr. Sankey on Thursday, December 31st. They began their meetings in the Temperance and Albert Halls at nine o'clock, P. M. of that day, the services being attended by a large assembly. Long before the time for opening the doors, an immense crowd had collected, and when they could gain admittance, immediately filled all available space. From the opening of the meeting

until after midnight, most precious services were held, the watch night service being held in Albert Hall. Mr. Moody was practical and seasonable in his addresses; and the singing of Mr. Sankey was very impressive and striking. Those who had been merely curious or altogether indifferent, were attracted by the sweet strains of the Christian songs, and earnest attention and even, in some cases, silent weeping, took the place of carelessness. One of the ministers present, wrote as follows of the singing of Mr. Sankey at the watch night service: "One most interesting feature in this service was Mr. Sankey's singing of 'Jesus of Nazareth passeth by.' It might be the novelty of his style, or the associations naturally arising at the near approach of the new year, but I certainly have never seen such an effect produced. I have heard him in all the towns they have visited in Scotland, and also in Manchester; but I never heard him sing so pathetically, more especially in the last stanzas:

"Too late! too late! will be the cry,
'Jesus of Nazareth has passed by.'"

Mr. Moody called the attention of the audience to the fact that the old year was fast dying—only a few minutes—and what if the new year should come and find them where they were—lost! He urged all present to consecrate themselves to God, and the feeling had become most intense. The whole audience then fell upon their knees, and the new year found them engaged in silent prayer. Then, clear and distinct on the night air, the bells began to ring in the new year, all being engaged in prayer. It was one of the most solemn scenes ever witnessed in the place; the most intense stillness prevailed, broken only by an occasional sob. The meeting was dismissed, and hundreds of happy souls wended their way homeward.

Friday evening a large meeting was held in Cutlers' Hall, which was of great interest to all who attended it. A noon-day meeting was held on Saturday, intended particularly for parents and children. It was held in Temperance Hall, and was of great power and effectiveness for good. The little ones were kept closely interested throughout, and they seemed to understand the Gospel as preached and sung to them.

Sunday was a day of blessed results. Three meetings were held during the day, one in the morning for Christian workers, which was addressed by Mr. Moody on the subject of "work." At the afternoon meeting, Albert Hall was crowded long before the time for services to begin, and many were turned away for want of room. The effect of this meeting was astonishing. Many persons who had attended as scoffers, and who had nothing but sneering words for the meeting, were in tears at the conclusion of the address. The singing by Mr. Sankey produced a marked effect, and when he sang "Free from the law, O happy condition," an impression was created that was of lasting good. The evening meeting was also attended by an immense concourse of people, and all the coldness and indifference formerly existing among the Christian people, was removed, and a feeling of cheerfulness and encouragement in their work took their place. There was the most cordial feeling among all the Christians of the place, and the result could not be otherwise than blessed.

The meetings from this time until their close attracted a great deal of attention. The papers gave up their space to full and complete reports of the services. Mr. Moody's sermons were published at considerable length in the secular press, and thus his burning words carried to thousands of homes.

A closing service was held on the evening of their last day in Sheffield. It was chiefly for the young converts, who were admitted by ticket, and crowded a large part of the area of Albert Hall. The galleries were also crowded long before the hour for meeting. When Mr. Moody and Mr. Sankey had taken their seats on the platform, the audience broke out in singing that glorious old revival hymn,

"O happy day! that fixed my choice
On Thee, my Saviour and my God," etc.

It was a grand, inspiring scene—these thousands of faces, all aglow with interest, singing with such spirit, the Christian's anthem of praise. Mr. Moody delivered an address of encouragement and hope to the converts, and of great pungency and directness. It made a deep feeling among all present, and but endeared him the more to hundreds who had found the Saviour under his teaching. Mr. Sankey sang a parting hymn to the tune of "Home, sweet home," a tender, thrilling hymn, that caused many hearts to throb, as they remembered that the blessedness of a Christian home had been revealed to them through the instrumentality of these men.

The parting was a very affecting one; all were loth to say the parting word, and they separated with scores weeping that they should see the faces of their teachers no more. Upwards of eighty clergymen of all denominations met Mr. Moody and Mr. Sankey at breakfast in the Imperial Hotel on Saturday morning, to bid them farewell. It was a meeting of much practical utility for the subsequent good of the place. Plans were laid that would in their adoption be the means of preparing the way for a still more gracious work in Sheffield.

BIRMINGHAM.

On Saturday afternoon, January 16, 1875, the Evangelists went to the city of Birmingham to begin their labors. This place of 400,000 people is mainly made up of the artisan class. It was thought that a wide field was thus opened up for the success of the meetings, and it proved to be true. The first service was held at 8 o'clock Sunday morning, in the Town Hall. The meeting was called for Christian workers, and there were present some 3,000 people, crowding the hall throughout.

In the afternoon another meeting was held in the same place. The hall was densely packed as soon as the doors were open, and thousands were turned away. At the close of the meeting, when the audience had slowly passed out, a large number of people who had been unable to gain admittance rushed in, but as nobody was present to speak to them they had to retire. One roughly clad man, to all appearance a common laborer, who had come in after the meeting was over, seemed much disappointed. He had walked in the rain nearly six miles in order to hear the Evangelists, and arrived too late to gain an entrance. He said he had to walk back again and preach the same evening.

But the meeting in Bingley Hall in the evening was the most remarkable thing ever seen in the city. It is said to be capable of holding 10,000 persons, and on one occasion gave an audience of that size to John Bright, who spoke on political questions. There were fully 10,000 people inside the building on that evening, every spot being crowded an hour before the services began, and the doors were shut in the faces of thousands. It was said that the crowd outside was large enough to fill the building at least twice. This would

show that 30,000 of the citizens of the city were anxious to hear the great teachers.

Upon the appearance of Mr. Moody and Mr. Sankey, by Mr. Moody's request the vast audience sang, two or three times, the soul inspiring doxology, "Praise God, from whom all blessings flow." Mr. Sankey sang "Jesus of Nazareth," and, subsequently, "The Ninety and Nine," with thrilling effect and wonderful power. His voice rang through the immense building, and reached every ear and every heart. It was a memorable day in Birmingham, and all seemed to realize that the power of God was among them.

Arrangements were made for holding services in Bingley Hall every evening, except Saturday. The noonday prayer meeting was established, and hundreds were turned away daily, because there was not room in the hall—Town Hall—to hold them. Crowded meetings in Carr's Lane Chapel, were also held. But the meetings in the evenings were the centre of interest. One writer in describing them used the following language: "To convey to the mind of the reader the sight which presents itself on entering Bingley Hall is impossible. Sloping down from the galleries which run round the building, other galleries have been erected, and the whole building, from the speaker's platform, looks like one vast amphitheatre. The crimson cloth which drapes the galleries adds to the general effect, and makes the hall (said to be one of the dreariest looking buildings in the Midland counties) look very comfortable. The immense sea of faces is singularly impressive, especially when from 12,000 to 15,000 people are listening eagerly to catch the words that fall from the speaker's lips."

The success during the first few days was astonishing, and beyond the expectations of the most san-

guine. The whole city was aroused. Go where you would, the one topic of conversation was the doings of these wonderful men of God. In the counting-rooms, shops, trains, and refreshment rooms, everywhere, the people talked about the gracious work going on, and then crowded by thousands to hear the simple story of the cross.

The following incidents of work in the inquiry room will give some idea of the interest excited. They are related by a writer in the "Christian":

"One evening, as I went into the Presbyterian Church to the men's inquiry meeting, I saw a man about thirty-five, sitting close to the door, with a cold, sarcastic look upon his face. Somewhat against my inclination, and, I suppose, my flesh, I turned back, and sitting down beside him, said—

Well, my friend, are you a sinner?

Frowning at me, he said, sharply, No.

What, not a sinner?

No, I've never sinned in my life.

What, never told or acted a lie?

No.

Never got into a temper?

No, never intentionally.

Never thought anything wrong?

Not that I know of.

Mr. Moody had been that evening giving his heart-searching, sin-revealing address on, "There is no difference." I said, in amazement—

Can you say all this after what you've just heard Mr. Moody declare?

Oh, said he, I haven't heard him.

What brings you here, then?

I thought I'd just step in and have a look.

I then read to him, slowly and prayerfully, Rom. iii. 9—26, and again looking at him, said—

What can you say now?

His careless look was exchanged for a look of pain and conviction; his proud neck was bent, as he said, in a startled way—

Why, I'm lost.

Oh, now, said I, I can tell you of Jesus, who came to seek and to save the lost. And I read to him that text, and Isa. liii. 5, 6, and Matt. xi. 26, when he said—

I'm lighter and easier now.

He told me he had a Christian wife at home. And won't she be glad to hear I'm saved? said he.

He prayed, then went down to his house, no longer a Pharisee, but a poor Publican, justified through believing in Jesus. Another hard heart falling on Christ, and being broken and healed too.

One more case, and I must close. On one of the first evenings, as I looked up and down the same church, I saw, away at the end of a pew, a big, rough-looking man, clad in a sack suit, and, to all appearance, a navvy, kneeling on the floor, with his arms on the pew seat, and his head buried in them. I went to him, and, kneeling beside him, put my hand on his great broad back, and said, Why, friend, what's the matter? The only answer was a groan. Do you want to be saved? Another deep groan, which spoke volumes of intense pain for sin, and desire to be forgiven. I quoted one or two Scriptures to him, including 1 John i., 7—9, and John v., 24, and said, Now will you believe these? Because, if you do, you are a saved man at once. And he said, Yes, I will. And the groans ceased, his voice got cheerful, he lifted up his head, and looked at me for the first time, and a smile came across his burly face, as, with tears in his not often moistened eyes, he said, in reply to my question, Well, aren't you happy now? Yes, I am.

As he went out I introduced him to a minister, and said in his presence, Well, how are you now? Oh, said he, his rough face beaming, I'm right enough now. And his after actions have proved the genuineness of his conversion.

I have seen him at nearly all the meetings. Every night he finds his way to the young men's inquiry meeting from his lodging-house home; and although he can neither read nor write, he can, and does, tell out of the abundance of his overflowing heart what Jesus has done for him, and what He will do for all."

Of the work done during the first eight days, the *Morning News*, of that city, had the following to say:

"Never before in the history of Birmingham, I believe, have two men drawn such large numbers of people together as Messrs. Moody and Sankey have done, time after time, during the whole of last week and yesterday. The Town Hall, Carr's Lane Chapel, and Bingley Hall have been entirely filled at most of their meetings, uncomfortably crowded at some, and all but full at one or two others. Since commencing their labors here they have held twenty-two services, namely, four in Carr's Lane Chapel, six in the Town Hall, and twelve in Bingley Hall. No doubt in many cases the same persons presented themselves at the meetings again and again; but it is probable that the audiences were, for the most part, different on each occasion. At the four meetings in Carr's Lane Chapel some 12,000, at the six in the Town Hall about 24,000, and at the twelve in Bingley Hall at least 120,000 persons must have been present, making a total of 156,000 men, women, and children, to whom, during the last eight days, they have preached and sung the gospel. Nor does the interest in the men and their work as yet know any abatement."

On account of the crowds who attempted to get into the Town Hall at the noon-day prayer meeting, the place was changed to Bingley Hall, where thousands more could attend and enjoy the "sweet hour of prayer." The afternoon Bible readings found great favor, and were attended by large audiences. They simply reënacted the scenes witnessed in Scotland at the same meetings, and were here, as there, the means of arousing greater interest in the study of the Bible.

The evening meetings increased in power as they increased in attendance, night after night. The Hall was usually crowded an hour before the time, which was occupied in singing. It was a glorious scene—15,000 people joining together in singing a favorite hymn! And the sight of such an assemblage, congregated together to listen to the loving, sympathizing, fervent preaching of "Jesus Christ and Him crucified," was one that can never be effaced from the memories of the residents of that great city. In song and preaching alike they were roused from their apathy, and led to do a personal work for the Master.

On Tuesday, January 26, an "All Day Convention" was held in Birmingham. It was attended by immense crowds, and many well known ministers and others were present from London and various towns in the provinces, as well as Scotland and Ireland. Mr. Moody presided at the meetings. The first hour was devoted to praise, and all the speakers concurred in saying that a new song had been put into their mouths through the instrumentality of the meetings already held. The next hour was occupied by Mr. Moody in an address on "Work," and his trenchant words were potent with blessing, in stimulating all present to do more than ever for the Master in their respective fields of labor.

"How to conduct prayer meetings" was the next topic, followed by "How to reach the masses," and the "Question Drawer." In the evening a public service was held in the same place. Rev. Newman Hall, of London, delivered an address, earnestly entreating all present to forsake sin and come to Christ.

Mr. Sankey's singing of his sacred songs made a deep impression upon the great congregation. Nothing equalled his matchless songs in reaching the hearts of the thousands who listened to him. They seemed to have a potency that no other instrumentality had. The heart-searching addresses of Mr. Moody, with the solos sung by Mr. Sankey, met the demand that came up from the people, who were anxious to know how to gain eternal life.

On Friday evening there was a great meeting in Bingley Hall, when Mr. Moody referred to the fact that there had been some difficulty in procuring the Hall for another week, and said, relative to the work being done, "We have had great blessings in other towns, but I think we never met with anything that came up to this—to our meetings in Birmingham. I must say I've never enjoyed preaching the gospel more than I have done since we came to Birmingham. We've reached so many people. I only wish we could have such a hall wherever we go. I think if we could only take up Bingley Hall we would carry it round the world with us, as a place in which to preach the gospel to all men. But I would like you Birmingham people to go with us. Why, almost any man could speak in this hall to such a meeting as this. We'll go on, then. Pray there may be hundreds and thousands converted next week. If things do not always please you, don't complain; just pray. Pray for a great blessing next week."

The farewell meeting was held on Friday, February 5th, in the evening, when Bingley Hall was once more crowded to its utmost capacity. There were 1,600 converts' tickets applied for, besides a few hundred who were anxious inquirers. This will give some idea of the work done in this city, in the course of a three weeks' meeting. Mr. Moody's address to the converts was a very affecting one, full of counsel and warnings. His parting sentences were the expression of affectionate regard, and it was plain, from the demeanor of the audience, that the parting on their side was a most painful one. Mr. Sankey sang the farewell hymn with great power, wonderfully reaching the affections of the great audience before him. Upon leaving the Hall, the two were besieged with friends anxious to receive a parting shake of the hand.

A correspondent writes concerning this meeting: "We shall never forget that address. Such was the almost involuntary exclamation of a well dressed mechanic who was standing by us in the aisle of Bingley Hall. And truly the work of the Lord in this town is such as has never before been seen here. We were praying and expecting great things, but the blessing has exceeded our expectations; never before have the people of every class been so moved and such glorious results followed. A week having elapsed since Mr. Moody left us, we are enabled to speak in a measure of results. First, the life of the ministers who have taken part has been largely increased, so that the testimony of many of the hearers last Sunday was 'Our minister preaches like a new man;' then the renewed life of the churches is already manifesting itself in the desire to work either in Sunday schools or tract districts; and besides this the people outside are more disposed to hear the gospel, many coming into our

churches last Sunday, and in more cases than one when notice was given out after the service that inquirers would be spoken to, numbers varying from twenty to sixty passed into the vestry, and many rejoiced in a new-found Saviour. In our own chapel we have had services nightly, and such a gracious time we never knew before, on each occasion the chapel being crowded, and many coming after into the vestry, and going home happy in Jesus. Our hearts are indeed full of praise; should we be silent the stones might well cry out, 'But we will bless the Lord from this time forth, and forevermore.'"

The most marked results of the series of meetings were the cordiality with which all denominations labored together, the absence of all sectarianism; an uncompromising testimony against a worldly Christianity, and in favor of a thoroughly spiritual life; and the duty of every one to work for Christ. This was the good directly done the church, in addition to which, hundreds of zealous workers were added to it, from among the converts. In every sense of the term, they were grandly successful.

CHAPTER IX.

LIVERPOOL.

THE visit of the Evangelists to Liverpool was looked to with continually increasing interest, by the Christian people there. An immense hall was erected for their special use, the building being 174 feet in length and 124 feet in width, with a gallery at the extreme end of 40 feet deep, and at the sides 26 feet deep. It was well lighted by 80 windows, and sufficiently warmed and ventilated. A room for inquirers was provided, 116 by

34 feet. The building held from 10,000 to 11,000 persons, and was erected in 40 days, at a cost of 3,500 pounds, which was met by voluntary contribution.

The meetings were commenced in Liverpool on Sunday morning, February 7, the first meeting being held at 8 o'clock A.M. This service was for Christian workers, and was attended by about 5,000 persons, though the morning was a cold and miserable one. Mr. Moody addressed the congregation on some of the prominent qualities which are necessary for successful work for Christ. During the address, it was evident that the hearts of many of those present were deeply stirred. Many thought it a great folly to erect such a large building for the meetings, to which Mr. Moody referred, saying that many people thought the Victoria Hall was a bad investment, but that, if souls were born there, perhaps some of them would like to take a little stock in it.

An afternoon meeting was held, during which the Hall was filled to its utmost capacity, and hundreds were turned away for want of room. The evening meeting was attended by an immense crowd of people; and it was evident that a large number of the non-church going class was present. Many hundreds of these could be observed sitting together in their working day clothes, who listened with the most breathless attention to the message from the preacher's lips. Much feeling pervaded the audience, and it was evident that many souls had been set to thinking in a way new to them.

The first noon-day prayer meeting was held on Monday at 12 o'clock, when Mr. Moody gave a most characteristic and stirring address, calling the attention of Christians to their own personal responsibilities, and to the possibilities of usefulness which lay before them. The evening meeting was again crowded, at the conclu-

sion of which the first opportunity was given for anxious inquirers to be spoken with. The services had been most searching. Mr. Moody delivered a powerful address, in which he had shown man's unutterably lost condition without Christ, and with all simplicity and affectionate earnestness, he held up a crucified Saviour for the acceptance of sinners. Mr. Sankey's singing attracted close attention, and as he sang to them about that Jesus of Nazareth who claimed their service, the most profound feeling was excited. Hundreds rushed to the inquiry room, where many striking instances of conversion occurred. In one case a young man, a scoffing infidel, met one of the ministers present, and informed him that he came into the hall to scoff at all he heard. Said he, "I believed only in God and the Devil; the latter I served well, and as sitting laughing at the fools (as I then thought) about me, that beautiful hymn, 'Safe in the arms of Jesus,' was sung. A sudden thrill passed through my whole frame, and then like a dart ran through my very heart. My feelings were awful, but I listened to the next verse, and felt there is a Saviour. Who is He? Where is He? Instantly I realized the truth, Jesus is the Saviour. I threw myself into his loving arms, and here I am now, rejoicing in Him."

"Blessed be God," said the minister, "for such news. Now, brother, go home and tell your friends what great things God hath done for your soul."

"Will you pray?" he said.

They went together to the throne, and then he said, "God bless you; I will now live and work for Jesus."

The first convert in the city was a young man won through the singing, which evidently had the effect of moving hundreds of persons to seek the Saviour. Persons from all classes of society were to be found in

the inquiry rooms, broken down and earnestly seeking for light.

On Tuesday of this week the noon-day prayer meeting was attended by an immense audience, when there were numerous special requests for prayer. The meetings at night were the most encouraging yet held, the attendance being very large, and the interest intense.

One of the most interesting cases in the inquiry room was that of a young man who for a long time refused to be comforted by reason of his having succeeded in prejudicing the minds of so many of his companions against Mr. Moody and Mr. Sankey, and thus preventing their attending the meetings. "Suppose," said he, "they should die unsaved through me?" Afterwards he brought one of these persons into the inquiry room, and induced the others to attend the meetings.

Another young man said, "I am under a dreadful temptation. I was given drink by a man professing to be a Christian, and whom I have heard preaching the truth to me and others, but who is opposed to Moody and Sankey, and I was sent here by him to give annoyance. Now I am brought to Christ, in place of dishonoring Christ in this meeting, what am I to do to that man?" He was directed to pray for the man, and was brought to a saving knowledge of the truth.

On Thursday a very interesting noon-day meeting was held, where there were over seventy special requests for prayer. The following interesting case of the conversion of a seaman was narrated by one who had met him in the inquiry room:

"'Can such a wretch as I be saved?' was the question asked me by a seaman whom I knew twelve years since, the son of a humble but truly pious man. Oft had he wept over his thoughtless son, but faith never failed him. He still said James will be all right yet.

What was my joy may be conceived, but cannot be expressed, when the above question, 'Can such a wretch as I be saved?' was asked, and a strong seaman caught my hand.

"'Yes, James, you can, and God is this night answering the prayers of your dear good father.'

"'But, sir, I am such a sinner.'

"'No matter if every sin you have committed was as aggravated as all the sins of your life combined, and that you committed ten thousand sins for every one of which you are guilty, the blood of Jesus Christ, God's Son, can cleanse from all sin.'

"'Oh, but I am so ashamed I cannot look up.' Such was the feeling of the poor prodigal; but the loving Father was not ashamed to take his sinful son to His heart and home.

"'Will you give yourself to Christ?'

"'I will,' was his reply, 'and I go to sea to-morrow, sailing for America as I never did before.'"

At 3 o'clock this day the afternoon Bible readings were commenced in the College Hall, Shaw street, which held about 2,500 persons. It was overcrowded at this first meeting, and hundreds turned away.

The evening was wet and disagreeable, but the hall was again crowded to excess nearly an hour before the meetings commenced. The services were most impressive throughout, and over 400 persons, anxious about their souls, remained behind in the hall and in the inquiry rooms. Many touching cases of those who sought the Saviour, were witnessed. One grandmother had come bringing with her an orphan grand-child; a father, who was anxious about his son, brought him to the meeting, and both went home rejoicing; and indeed all conditions of people were present. The good work in the hands of these two men seemed like the

noble river pouring its waters down the mountain, reaching the valley, deepening, widening, and expanding itself by the numerous tributaries which joined it, flowing on with irresistible majesty, bearing before it every barrier of man, and yet not a ripple on its placid surface.

Friday night the audience was as great and varied as on previous evenings. After the hymn "Jesus of Nazareth passeth by," by Mr. Sankey, Mr. Moody spoke on the subject of the "new birth." A large number stayed behind to be conversed with, the inquiry rooms being full, besides numbers in the body of the hall. The Rev. Mr. Matthias, of St. Matthew's Church, mentioned a remarkable case he had dealt with, that of an old lady just turned 100 years of age, who had been brought to the meeting by her relatives, and who that evening had found peace. A gentleman mentioned that during the week seven in one family had been won for the Saviour. Several cases of conversion through the singing were related, one somewhat remarkable, through Mr. Sankey singing "Nothing but leaves" at the Bible reading in the afternoon.

On Sunday the 14th the meetings were wonderfully interesting. At eleven o'clock, a meeting for those who attended no place of worship, gathered fully 6,000 persons, chiefly young men. The services were direct, searching, and effective, reaching the hearts of the people in a remarkable manner. At the close of the address, upon the relation of an anecdote regarding a dying "prodigal son," every head was bowed, and the audience moved to tears. Upon the conclusion of the meeting, 243 persons immediately went into the inquiry room. Nearly every one in the after meeting professed to find peace. One poor working man gave one of the ministers a sovereign, his entire savings, as a thank offering to the Lord for salvation found.

At three o'clock a meeting for females was held in the hall, which was crowded to excess. At its close, in response to an invitation, over 500 females, young and old, rose to their feet, thereby expressing their anxiety to be saved.

At night, upwards of 11,000 persons crowded into the hall, while thousands remained outside, unable to gain admission. It was a scene of great power, and produced marked effect, over 500 men remaining behind, anxious for salvation.

The passing of the days but increased the interest in the work. The whole city seemed to be given up to the work of the Lord, and business men, who had never before been diverted from their business by any cause, were constant in their attendance upon religious worship. The meetings were the subject of conversation everywhere.

A stationer said he sold very few valentines, but that he had sold about forty pounds' worth of Sankey's hymn books. He was not sure that the smallness of the number of valentines sold was a result of Moody and Sankey's visit, but he was quite clear that the selling of so large a number of hymn books was a consequence of "the wondrous gatherings day by day." All classes were reached. A daily paper speaking of the meetings said: "Handsome private carriages drove up and set down fashionably-dressed ladies, and it could be seen at a glance that a considerable number of the throng belonged to the middle class. Merchants might be seen dropping in casually to have a look at the Evangelists, and other business men whose avocations did not press so heavily upon them stayed out the service, ensconced in one of the distant aisles from which they had a bird's-eye view of the new Evangelist and his musical colleague. Curiosity drew to the place

several county magistrates, and amongst the body of the audience we noticed many prominent public men, and for the first time groups of country cousins who were drawn thither by the fame of Messrs. Moody and Sankey."

Besides these, the humbler classes were reached, so that the Gospel was literally "preached to all men" in that city.

On Sunday, the 28th, the attendance at all the meetings was immense. Not only was the hall crowded at 8 A. M., but the circus also was filled, and many hundreds were crowded out. The same was true of the afternoon and evening services. On the latter occasion it was estimated that no less than 20,000 persons sought admission to the hall, which was packed with 11,000 men. The inquiry room was literally crammed with men after the services, none but anxious inquirers being admitted.

An all-day convention was held in March, one of the most interesting during the whole of the meetings. Dublin and Belfast, Manchester and Birmingham, Edinburgh and Glasgow, were represented in it, not only to give thanks for the great work done in their places, but to testify that the work had stood. The testimony regarding the blessing on the singing of Mr. Sankey's hymns came from every corner of the land; it had accompanied all the preaching of the Word in special services. To the ends of the world the nations are receiving the Gospel through this medium. It was a meeting long to be remembered, and left behind it great good.

In the afternoon of Tuesday, March 2d, Mr. Moody delivered an address, in connection with a special appeal which was being made for funds, on behalf of the new building being erected for the Young Men's Chris-

tian Association. The "Times of Blessing" said of it: "Among all the great gatherings that have been addressed by Mr. Moody since his visit to Liverpool, perhaps none was so remarkable as the one held yesterday afternoon. Long before the hour of meeting the doors were besieged with an eager crowd, anxious to obtain admission. When the hall was filled, the sight which presented itself was one probably never before witnessed at a religious gathering in Liverpool, and will be long remembered by those who were present. Every inch of space in the vast building was occupied; and had the hall been three times as large, those who wished to be present could not have been accommodated, so great was the demand for admission. The audience was one not to be seen out of Liverpool. There were men of very different beliefs and nationalities present—High Churchmen, Broad Churchmen, Low Churchmen, Orangemen, Wesleyans, Unitarians, Baptists, Presbyterians, Roman Catholics, Jews, Greeks, Spiritualists, and others. All the different phases of our commercial life, too, were represented—from the merchant cotton prince down to the marine-store dealer, who deals in 'damaged.' There were present town councillors, Liberal and Tory; leading members of the Dock Board and the select vestry; millionaire ship owners, whose vessels are to be found on every sea; and merchants and dealers in every kind of produce—timber merchants, sugar merchants, tea merchants, corn merchants, provision merchants, and brokers who buy and sell every conceivable article traded in on the Liverpool Exchange. The shopkeeping class also was well represented, and there were many ladies present. Throughout, the great assembly was most attentive and devout."

Mr. Moody delivered a characteristic address, full of

sound sense, and it had the added virtue of opening the hearts and purses of the people. In concluding his remarks he made use of the following language:

"I am not (said Mr. Moody) a man of wealth, but I will consider it a privilege to be allowed to have an interest in this new building for the Young Men's Christian Association of Liverpool. I hope the business men will send a cheque in; let every one present send it right in now; let them send it in to-night before dinner. If they do, their dinner will taste all the better. I have been asked to lay the foundation stone of the new building, and I must go. I hope you were all invited, and that you will go also." After a pause, Mr. Moody said: "Some one has sent in a cheque for £50; I wish it were £1,000. But don't let that discourage any one from giving £1,000."

The new building was located in Mount Pleasant, to be erected at a cost of about £16,000. The quarters of the Association on Renshaw street had become too small, and hence a removal was necessary. Mr. Moody was requested to lay the memorial stone, which he did in the following order: Mr. Alexander Balfour, President of the Association, said:

"Mr. Moody, and ladies and gentlemen, I am requested by the members of the Liverpool Young Men's Christian Association to present to Mr. Moody this trowel, with which to lay the memorial stone of the Young Men's Christian Association; and it is with the greatest possible pleasure that I have now to discharge that duty, and to hand to him the trowel with which he is asked to lay this memorial stone."

Mr. Moody, having received the trowel, carefully spread the mortar with it, and, the stone having been lowered into its place, said: "I declare this stone to be well and truly laid." The stone bore the inscrip-

tion, "This memorial stone was laid by D. L. Moody, of Chicago, 2d March, 1875."

The farewell services were held on Sunday, March 7. The audiences were large and intensely wrapped up in the concluding services, which were much of the same character as those previously held.

The extent of the work done in this city will never be fully known. Thousands of persons were converted, and a greater interest excited in all religious exercises. Hundreds of young men were converted, and became the most efficient workers in the place, and all classes of the people were more largely interested in working for the success of the cause of Christ.

CHAPTER X.

LONDON.

THE contemplated visit of Messrs. Moody and Sankey to London, was the occasion of a wonderful interest in that metropolis. People everywhere began to talk about their coming, and speculate as to what sort of persons they were, and whether they could create as much excitement in the great city as they had done in other places. They were preceded by notices of their visit, which led many to inquire about them in such a manner as to show that the usual quiet was disturbed. The *Daily Telegraph* had an editorial on them, in which they were introduced and commended to the people of the city in the following language:

"It seems to us that when Moody and Sankey come to London, the dignitaries and ministers of all the churches would do well to go and see what amazing things real genius and unselfish ardor can accomplish, even in the present age. They will hear, people say,

some 'pieces' spoken about this life and the next, which, delivered with a nasal twang or not, go to the souls of people straighter than any sermon bought in Paternoster Row. They will see—if London reproduces what Dublin and Liverpool have witnessed—congregations stirred with the 'old story' told newly, as the seas are raised by storm winds. And notwithstanding all the easy talk about hysteria, epidemics, magnetism, nervous systems, and the like, the philosophers and divines have yet to explain to us why it is a bad thing for these Yankee itinerants to turn people by the thousand to right and virtuous lives, and a good thing when a bishop or a cardinal manages to convert half a dozen."

It was proposed to hold a series of meetings at four different places in the city, the first to be held in North London. For this purpose Agricultural Hall was secured, and when properly fitted up was capable of seating about 15,000 persons, though the entire hall would hold over 20,000.

The first services were held on Tuesday, March 9. A noon-day prayer meeting was conducted by Lord Radstock in Exeter Hall. The meeting was well attended, and the requests for prayer quite numerous.

In the evening Agricultural Hall was thrown open, and the Evangelists made their first appearance before a London audience. Long before the time for commencing services, scarcely an inch of standing ground was left unoccupied, and the doors had to be closed in the faces of many thousands, the number being estimated at 10,000.

The arrangements for the meeting were almost perfect, and the silent seating of such a vast crowd, was declared to be "a masterpiece of administrative care and skill." The sight in the hall was a grand one; on and around the platform were hundreds of ministers

and laymen; the Earl of Cavan and Lord Radstock occupying seats on the platform.

The first words uttered by Mr. Moody, that the audience should "rise and sing to the praise of God—let us praise Him for what he is going to do in London," struck the key note, and reached the ear of the people at once. The services were of the usual order and most impressive. Some little interruption was experienced at first, but it was overcome and the meetings proceeded pleasantly and with great profit.

The noon prayer meeting on Wednesday was the first attended by Mr. Moody and Mr. Sankey, and the hall was crowded full to enjoy their services. The attendance of ministers was very large, and the meeting throughout was characterized by intense interest and closest attention. A good impression was evidently left. Mr. Sankey's singing was highly appreciated, and had the same effect as in other places. Mr. Moody delivered a short address, at the close of which he read extracts from a letter, the first he had received in London, which produced considerable emotion. It was written by a parent who had three children die in ten days. The last surviving child of the three, a little girl ten years old, asked her mamma to take her on her lap, for she felt tired and wanted to sleep. While there she said she had been longing for Mr. Moody and Mr. Sankey to come to London, to be a Christian. She could not wait any longer, for Jesus died for her, and she was happy. "Pray for me, mamma," she said, "and make me happy; and I want to make Mary (the servant) and little brother Charley, Christians." She then repeated the verse,

> "He has called for many a loved one,
> We have seen them leave our side;
> With our Saviour we shall meet them
> When we, too, have crossed the tide."

Two days afterward the little girl was dead.

From this time to the close of the meetings at Islington, these prayer meetings were of the most absorbing interest. Vast crowds were in attendance, and the requests for prayer were numerous and varied, and were classified into groups; and put into the briefest possible form. Some of the incidents related at these meetings were of the most affecting character. A young man went to the hall with one of his companions, intending to write the most bitter and cruel articles against Mr. Moody and Mr. Sankey. In a short time Mr. Sankey's song touched his heart, and the preaching moved him still further, so that when going out he said, "Do you think this right hand dare write anything against these two holy men? No! If it writes anything it will be to bless them and their work."

One speaker recited quite a string of cases of conversion, many of them resulting through Mr. Sankey's songs. Another speaker in the hall, told how some of his friends, when standing outside waiting for admission, conversed with an old gentleman who said, "I am going inside, but I do not believe in any God, or devil, in heaven or hell, or the soul. How old do you think I am?" They thought he might be 70. "I am 81." He had not been long listening to the Gospel before he began to weep like a child. He said to these friends at the close, "Are you going home?" "Yes, we must go, as we live at Kingston." He said, "I am not: I never heard anything like this, or felt like this. I must go into the inquiry room." Further than that, added the speaker, I know not, but surely that was a great thing to praise God for.

The requests for prayer reached almost all cases that could be thought of—mothers for daughters, sisters for their brothers, and fathers for sons. Mr. Moody put the requests in such a way as to make them start-

ing points for general petition, rather than the subjects of exclusive and special prayer. For instance, a request was made for three drunkards. "Let us," said he with much emotion, "pray not only for these three, but for all drunkards throughout the world."

A little child, seven years old, sent word to pray for her mamma, who was ill in London; she had no papa; he died when she was born; and she hoped the meeting would pray for her mamma, and God would make her well. The whole meeting joined in earnest prayer over this case, amid the greatest feeling.

The amount of good resulting from these noon meetings cannot be computed, but the influence was gracious, and was the means of leading hundreds to a personal interest in their Saviour.

A system of house-to-house visitation was established, with which a vast amount of good was done, many persons being led by them to attend the meetings. The plan was to visit each house, the city being divided into districts, and then, either personally address the inmates, or leave a tract or one of Mr. Moody's leaflets or cards, which have been described in a previous part of this work.

In order to do this work properly, it required about 800 superintendents, assisted by about 16,000 visitors. Blessed results followed the labors of those who took part in this work. One lady who was very timid, refused at first to take any part in the work, but, being urged, she undertook it, and returned from it all radiant with joy, exclaiming, "I have spent the happiest day I ever spent in my life." She had been the means of leading many persons to the Saviour. By means of this visitation, Unitarians, opposers of religion, and infidels, were induced to attend the meetings in progress. In higher class houses, not in sympathy with

the work, some entered into spiritual conversation and requested a second visit.

A great many anxious souls stated that for months they had been longing for some one with whom they might speak about their souls' interests. It was a joyous work, and effective as well, though never carried out to the extent first intended.

The afternoon Bible readings were carried on during the meetings, and were very interesting, and attended by large audiences. The general interest in them seemed to be as great as at any other place where they had been used. The practical character of the readings, and the searching remarks on the subject under discussion, had a wonderful effect on many persons. The attendance, out of mere curiosity, soon changed to a deep interest, and the effect was a marked one on the other exercises.

The great meetings, however, were in Agricultural Hall during the evenings and on Sundays. Meetings for workers on Sunday mornings were a novel feature to the people. The first was held on March 14, when the people were astir and wending their way to the hall as early as half past six in the morning, and by the time for service it was crowded full with an audience of professing Christians. It was a good beginning for the great meetings that came after it during the day, when thousands upon thousands crowded the streets and vainly tried to get into the hall.

But the great meetings were those held every night, except Saturday. They continued to attract audiences averaging fully 15,000 each, from all classes of people. Royalty itself, in the person of the Duchess of Teck, was represented; and one evening there were some sixty clergymen of the established church present, with Dean Stanley occupying a conspicuous seat on the

platform. But the common people formed a large part of the audiences, and were highly blessed. It is estimated that about 250,000 different persons attended the services at Agricultural Hall in the five weeks there. This was supplying the Gospel to the people most certainly. The preaching of Mr. Moody was new to the people, and exceedingly attractive to those in the common walks of life. Both he and Mr. Sankey showed to this class that they were their friends, and that the Gospel they offered them was the same that Jesus of Nazareth offered centuries before. Believing this, the multitudes thronged to hear the "glad tidings," and thousands accepted.

The after or inquiry meetings were crowded nightly by hundreds of anxious inquirers, from among whom were gathered some of the most faithful Christian laborers of the city. Incidents of awakening and conversion were frequent.

One interesting case at the Agricultural Hall was that of a sailor, age about eighteen; had run away from home, knew not if his parents were dead or living, thought himself too great a sinner to expect forgiveness, but 1 Tim. i. 13—16, applied by the Spirit, set him at liberty. This took place in the hall after the inquirers had adjourned. He was to sail for Brisbane three days after. Another case was that of an elderly woman of the "hoping sort." Putting the Gospel before her as a gift to be definitely accepted or rejected, possessed or not possessed, she was led to accept it, and found rest after forty years' vain endeavor.

Another case was that of a sailor, age about twenty-two, brought to the hall by his mother. He had intended spending that evening at a public house in Ratcliff Highway, and from thence to a dance. Im-

pressed with the address, he was taken to the inquiry room by his mother, fully prepared to receive the truth, which he accepted. Upon leaving the meeting he said, to use his own words, "I feel as though I had had on a heavy suit of clothes and heavy boots, but have took them all off and put on light ones."

At one of the meetings, an old man in the body of the hall said he had been in London fifty years, and had seen all kinds of crowds, but none so patient and orderly as those that nightly attended the Agricultural Hall. The universal testimony was, by all who expressed themselves about the meetings, that they were not only orderly and properly conducted, but attended with most remarkable results. Some journals went so far as to place the evangelists at the head of their class, and the results of their work ahead of that of Wesley and Whitefield. The *Christian World*, commenting on this said: "Yet, without going the length of our too exuberant friends, we can testify that the success of the gatherings over which Mr. Moody presides has been simply marvellous, and in its way quite unexampled, either within the memory of living men, or in all that has been recorded by the pen of the English historian of the Christian Church. Whatever may be the view he takes of the work, as to its true spiritual significance and value, every candid onlooker must acknowledge that the present is a phenomenon which cannot be too carefully scanned, or too fully described by the contemporary journalist. It will unquestionably claim for itself a chapter of no inconsiderable magnitude in the book that deals with the religious history of England in the last quarter of the nineteenth century."

Other testimony equally as valuable as this, was given to the remarkable work which had as yet only

been commenced in London. All agreed that the work was wonderful, though many hesitated to approve it in all its results and the manner of conducting it. Among the latter was the *Times*, which, though not hostile to the meetings by any means, was conservative and cautious in its comments regarding them. At the end of the first month, it had the following to say:

"Revivals are not a novelty, and have not always proved in the end satisfactory, and a great part of the public are not a little anxious to know what is the kind of influence which has been collecting congregations of many thousands, and, as is said, influencing for good a great proportion of them, in the northern towns. On the latter point, indeed, the balance of favorable testimony is very considerable; and if only it be true that Messrs. Moody and Sankey have roused numbers of people to a more moral and more elevated life, mere criticism of their methods is somewhat ungenerous and out of place. But the world is suspicious of religious enthusiasm, reasonably, perhaps, with respect to some modern instances of it, but certainly unreasonably on the whole. It is mainly by great fermentations of faith and zeal that the world itself has been lifted to its present level—a level, low as it may be, far higher than that of the past. Still, there are such things as spurious kinds of excitement, and when the London clergy were invited a little time ago to meet Mr. Moody in a conference, they were, not unnaturally, rather irresponsive. Mr. Moody surprised them on that occasion by taking for granted their sympathy with the purpose of his mission, and discussing his plan of operations. He is, at all events, a man who takes his own line, and leaves you to follow or not, just as you please.

"If there are those who are rather inclined to exhort Mr. Moody's hearers to caution than to give him encouragement, let them ask themselves one or two broad and simple questions. By all means let them be cautious in controlling and directing the results of such a movement, and do their utmost to obviate that worst of illusions that all the work of a new life is done when a man is 'converted.' But, in the first place, is any Christian Church in this metropolis in a position to say that it can afford to dispense with any vigorous effort to rouse the mass of our people to a more Christian life? The congregations who are to be seen in our churches and chapels are but a fraction of the hundreds of thousands around them, of whom multitudes are living a little better than mere animal existence. If any considerable proportion of them can be roused to the mere desire of something higher, an immense step is gained; and if the churches are really a higher influence still, Mr. Moody will at least have prepared them a better material to work upon."

THE EAST END.

On Thursday the 8th of April, meetings were commenced at "Bow Road Hall," in the East End of London. The meetings at Agricultural Hall were also kept up for some weeks, the Evangelists attending the services there one or two evenings a week. The large building used in the East End was erected for the purpose at a cost of about $20,000, and was capable of seating over 10,000 persons. The first meeting held was for Christian workers, at 3 o'clock in the afternoon, and though insufficient notice had been given, there were about 6,000 present. Mr. Moody had announced the Christian workers would be first addressed here, and thus at once obtain their coöpera-

tion and sympathy. The remainder of the week was devoted to this special work, and some very precious seasons were enjoyed.

The first of the Sunday services were well attended, and of much interest. In the afternoon a meeting for women was held, which was well attended, and a good impression made. Several of them professed to have found the Saviour. In the evening of the same day the service was for men alone and the Hall was crowded full. The preaching was direct and forcible, and was made quite effective by the peculiar manner of Mr. Moody's bringing the audience to "close quarters."

Rev. J. Stockwell Watts had the following to say of the interest taken, after about two weeks had passed, at the East End:

"Thank God, there is a manifest spirit of hearing poured out upon the people. Certainly the vast majority of those who attend these special services are persons accustomed more or less to attend a place of worship; but we have seen many present who never cross the threshold of church or chapel, and some who have been avowedly hostile to religion. Besides this, we find that the spirit of hearing is not confined to the Bow Road Hall. I had some business with a tradesman in the neighbourhood. He had been to hear Moody and Sankey once, and meant to go again. He was evidently eager to hear all I had to say on the great object of their mission, urging the people to accept God's unspeakable gift, even though there were several customers waiting for his attention. I could tell of others who, although they say they have often heard better sermons than Mr. Moody preaches, are now earnestly seeking the truth. The only way, I believe, of accounting for this great movement is, that

God is pouring out His Spirit on this great city in showers of blessing."

Sunday, April 18th, was regarded as the most successful day in East London. About 9,000 Christian workers were present in the morning. Said a Sunday school teacher to a friend, "I have often been discouraged by seeming to be alone in my work, but after meeting so many thousands who are toiling for the same blessed Master, I feel that I can go forth with renewed energy."

In the afternoon the large hall was overcrowded and hundreds were turned away. In the evening the hall was filled an hour and a half before services commenced, and thousands were turned away, who could neither find room in the hall nor in the adjacent churches, such was the great interest manifested.

With all the accommodation afforded, and an expenditure of nearly $100,000 for buildings and other outfits, it was impossible to give room to the thousands who pressed to hear the Evangelists. Every means possible was employed to give room for the people, and it is interesting to record the account of a "free tea" meeting at the East End. We take from the "Times of Blessing" the following regarding it:

"Following the example of our brethren in Scotland, we are making an effort to reach the poorest people in the East End of London, so that they, too, may hear the Gospel preached. During the past week a large tent has been erected close to the New Hall at Bow, where Messrs. Moody and Sankey are holding their meetings. The tent is capable of seating about a thousand persons, and it was opened on Sunday afternoon, when about five hundred poor people sat down to tea. The meeting was a somewhat mixed one. Poor men and women, ragged children, men whose

short hair showed they had just come out of prison, and here and there some more respectably dressed.

"Tea was served at half-past five. The choir from the New Hall came over and sang hymns while it was being served; they had, however, to leave before the meeting commenced. After tea Mr. Paton, honorary secretary of the Central Noon-day Prayer Meeting Committee, took the chair, and the hymn,

'I heard the voice of Jesus say,
Come unto Me and rest,'

was sung. After prayer, Mr. Paton gave a short address. There were, he said, in every meeting two classes of people—those who loved God, and those who did not; and then he urged those who did not, to come to Jesus, who was ever ready to receive them. After another hymn we had an address by a lady, Mrs. Fookes, and then other two gentlemen spoke for a few minutes each.

"In the evening, at 8 o'clock, a second meeting was held; many came who had been unable to get admission to Mr. Moody's meeting. The people were very attentive; but there was this difference, that while those at the tea were not familiar with the hymns, those at the second meeting knew them, and sang them heartily."

The noon-day prayer meetings were as interesting here as at any other places held. The following account, in one of the papers, of a dog-fighter's conversion, illustrates the power that moved the people:

"A well dressed man in the prime of life was then asked by Mr. Paton to step forward and relate his conversion. He said he had been a desperate character, not only a dog-fighter, but a cock-fighter. But he thanked God that his heart was now changed. He had been a very determined man, and though he had

never 'taken money out of any one's pocket, he had laid traps that made them take it out.' It was the death of his child, in March, that led him to think seriously, and some one having mentioned Moody and Sankey to him, he replied that they might be very good men, but he did not think they could make an impression on him. He, however, went to the Bow Road Hall. He went home, and said to his wife, 'I think I shall give my heart to God—I shall lead a fresh life.' His wife could not understand him at all. He continued, 'I said, if I give my heart to God, what shall I do with the dogs?' and she said, 'We will sell them.' I thought I ought to begin to pray, but I was ashamed to get on my knees at the bedside. Then I said, 'If I am going straight I must start proper —I must go in for it or none.' As we were going to bed I got on my knees, but my wife jumped into bed. I was determined to carry it out, and was on my knees in the morning, and she looked out of bed at me. I am sorry she has not got a change of heart, but she is creeping that way. I drowned my dogs, and the men said they thought I was going cranky, but every time I looked at the dogs it put me in mind of my old sport. This is a great anniversary of dog-fighters, and a dog I matched fights to-day for £10. May the Lord change the hearts of those men. I hope I shall never see anything more of the sort. May the Lord keep me; I want all your prayers.'"

A letter was read at the same meeting relating the conversion of a lady through a servant girl eighteen years old. Rev. Dr. Wallace, of Glasgow, spoke next of a "lassie," who with great perseverance had worked her way into the meetings, and was converted.

At one of the inquiry meetings, the Rev. Mr. Watts writes he saw an intelligent looking man, whom he

took to be a Christian worker, and addressed him as such. He replied, "I'm sorry to say I'm not a Christian. I have just buried my wife, whom I married under the pretence of being a Christian, and it was her great grief all through to find that I was not. When she came to die, she said: 'I'm dying, and the object of my living is not accomplished.' I knew what she meant, you know. 'Wife,' I said, taking her hand in mine, 'I will meet you in heaven.' Then she said, 'Now I can die happy, my work is done.' These words have been sounding in my ears ever since, and I'm most miserable. Tell me how to be a Christian."

The following article, from the *Daily Review*, gives an excellent account of the condition of the work after about four weeks of the meetings at the East End had passed:

"All who witness the meetings acknowledge that it is a marvellous sight to see so many thousands of persons gathered together day after day, from noon till nearly midnight, for religious instruction, prayer, and praise. There is, however, still something more wondrous than the numbers and the devotion of the great congregations, and that is the effect produced in the human heart. Ministers and others are oftentimes heard discussing for the purpose of endeavoring to ascertain by what power the results are produced. Some of the scenes daily witnessed are extremely affecting. When, at the end of his sermon, Mr. Moody invites all those whose hearts have been touched to draw for a few moments nearer to the throne of grace, every group that accepts the invitation to special prayer has its own family history, and it is not difficult for even a casual observer to read its story. Who is there that could not divine the history of the following group? Mr. Moody had been preaching on heaven, and the

bliss of friends being again with those that had gone before. The congregation then sang, 'Shall we gather by the river where bright angel feet have trod?' And then, whilst they sang another hymn, 'We speak of the realms of the blest,' Mr. Moody invited all who wished to pray to go there to come up to the front. Among the large numbers in the crowd pressing forward were two stalwart men in the prime of life, carrying one who was too feeble to stand, and whose hair was bleached with years. As they bore him on their arms, the tears trickled fast down the old man's face, and the strong men's too. An artist might have made a picture of the scene. It would have required no written explanation. It told of an aged mother gone before, of an aged father soon to follow, and the hope among them that, after passing through the valley of the shadow of death, they would all awake to meet in a joyful resurrection. Similar scenes could be easily multiplied, each telling its own tale and its own religious awakening, the result of this revival work. But there are other features of the movement, and perhaps not the least remarkable is the manner in which many of the ministers of various denominations are coming round as helpers. Some at first stood aloof, watching it with jealousy. They seemed to fear lest the revivalists should withdraw the members from their own congregations, but the proceedings in the revival rooms have dispelled their fears; and the general testimony of those ministers who have been taking part in the labor of the revivalists, and who reside in the localities that have been under their influence, is, that their congregations have been greatly increased."

The *London Times* had occasion during the early progress of the meetings at "Bow Road Hall," to speak in a very slighting way of the real good being

done; but on May 10th, it bore testimony to the efforts of the Evangelists as follows:

"No one who has witnessed these services can doubt their powerful agency for good, not only upon the ruder masses of society, but upon many also who have been accustomed to associate the idea of 'revivalism' with mere fanaticism and excitement. There was certainly nothing of this kind in yesterday's service. The devotional part of the service was as calm and unexciting as in the soberest parish church, while the sermon was not less calculated to benefit the most steady going Churchman than to arouse the attention of those who had hitherto thought little about religion. We have no doubt that the West End of London, to which Mr. Moody is now devoting his attention, will gain quite as much from his preaching as the North."

The singing of Mr. Sankey in the East End seemed to have a most wonderful effect. Many of the people were determined that they would not accept the offers of salvation from these men; and yet some of them were melted under the singing of Mr. Sankey, and thus led to the Saviour. It is questionable whether the Evangelists had entered upon a more difficult work than that at this place; but they went away from it beloved and respected by hundreds of converts.

CHAPTER XI.

THE WEST END.

THE meetings in the West End, held in the Royal Opera House in the Haymarket, were much more successful than some of the friends of the Evangelists had anticipated. In the East End they had labored mainly

with a class of persons found among those in humble and low life; but in the West End they had to labor among those who were of the higher circles of life—the wealthy, nobility and other persons of rank.

There was no apparent difference in their efforts to convert the people. Meetings were commenced in the Opera House in the early part of April, while yet those in the East End were in progress; and for some time they divided their attention between the two places, thus having a personal supervision over the work in both places. From three to four meetings were held each day, much the same as at other places. The noon-day prayer meeting was a prominent feature of the services, and was often the scene of the most wonderful displays of the power of God. The Bible reading in the afternoon was kept up, and two meetings at night—one at half-past seven, and another at nine o'clock for men only.

On Monday the 12th of April the first noon-day meeting was held. A great many interesting incidents were given of the progress of the work at different places, and of its stability, showing that the work was of a permanent character. The address of Mr. Moody was on "Praise," which was listened to with marked pleasure by the audience. Mr. Sankey's singing took hold of the affections of the people here, just as readily as it had done at other places, and produced an excellent impression.

The Evangelists had determined to do an effective work in this part of London, and they laid considerable stress on the noon meetings for the accomplishment of their purpose. On Monday the 19th, a large noon service was held, one of the most effective, perhaps, of all the series up to that time. The attendance was large and the stage filled with ministers. The

testimony given as to the wonderful results of the meetings in London and elsewhere, was of an encouraging nature. Hundreds of requests for prayer were read; places were spoken of where as high as 200 each night were inquiring after peace; striking cases of conversions were related, and among others, that of a lady who had been seeking Christ for many years, but was led at last to saving faith by hearing Mr. Sankey sing, "What shall the harvest be?"

One gentleman related a very interesting case of a young man, who was struck by hearing Mr. Moody read the text, "God so loved the world, etc." He was converted, went home, and told his mother about it, which so impressed her that she was converted the same night.

So the meetings continued to increase in power and effectiveness, until the West End was ablaze.

The meetings in May were particularly interesting. On the 13th of that month stirring services were held. In the afternoon the Bible reading was a glorious sight. Not an inch of room was unoccupied, the people pressing forward eagerly to hear the Word. The result of it was a crowded after meeting and a large number of inquirers.

The next day was a wonderful day. The noon services were thrillingly interesting, and were indicative of an increase of desire to hear the Word. As showing the anxiety of the people for prayer on the part of the Christians, the following quotation from the *Christian* is given:

"One most edifying part of this meeting is the reading of the requests for prayer and praise, and the remarks thereon with so much feeling and unction by W. Graham, Esq., M. P. These requests are so numerous that Mr. Graham is compelled to group them in

this way to-day: 18 Christians ask prayer for themselves; 198 parents ask prayer for their children; 29 children for their parents; 12 wives for husbands; 50 brothers for sisters; 63 relations and friends for the same; 6 for drunkards; 7 for sceptics; 11 for backsliders; 8 for families; 7 for servants; for one very ill, and deeply anxious; 22 for God's work; 5 for parishes; 10 for anxious ones."

Mr. J. S. Knight writes the following regarding the meetings after noon of the next day:

"At the three o'clock meeting, the crowd was excessively great. The Royal Box was full. We will not mention names, except to say that the presence of the Duchess of Sutherland so constantly is remarkable, and on one occasion, when we missed her earnest face, the meeting kept looking for her coming.

"Mr. Sankey sang the 26th Hymn, 'There's a light in the valley,' and again, before the sermon, he sang 'Nothing but leaves.' That the Spirit uses these hymns is most evident.

"Mr. Moody said: 'I will not preach a sermon to-day; I want to tell how we may be saved;" and gave his address from the words, "What must I do to be saved?" and he repeated the same discourse at the evening meeting. In the course of his address, Mr. Moody said: "A lady came to me yesterday, at noon, and said, 'I won't come to any more of your meetings; you make me feel wretched.' 'I am glad of that,' I replied. 'Well, I won't come,' she added; but in the afternoon, there she was again; and I hope she is here now, and will keep on getting more and more miserable, till she lets Christ turn her feet the right way."

"While repeating his address at night, the gasman had turned on more gas. "Oh, there is more light!"

he suddenly broke out; "more light—that's what we want!" and added, that a reporter asked a minister once for the notes of his sermon. "Here it is," said the preacher; "make all you can of it." And in the paper was found only the words, "More light, more light!" "Oh, God, send more light to this audience!" he cried aloud; and the effect was thrilling and solemn.

"There were thousands, it was said, waiting outside and could not get in, and Mr. Moody said, "I see some faces here who were here in the afternoon; will they get up and leave at once, to make room for some who cannot get in?" At this several went out. Both afternoon and night meetings the press of the crowd was very great. At the end of the meetings the congregations sang, "I am trusting, Lord, in Thee." Mr. Moody said, "Mr. Sankey, can't we alter that, and change the chorus from 'I will trust Him' to 'I *do* trust Him,' and make it a present act; and let us all say it a dozen times;" and the words were varied several times, and sung as many times, once to "I *now* trust Him," and at last, all who wanted a present salvation, and would *now* venture on Christ, were asked to sing it, "He *has* saved me—He has saved me just now." "Would to God," said Mr. Moody, "that all London would take up this chorus; why not shout it all through the streets of the city? Let us go on, and sing it again and again?" While this was being repeated we observed an intelligent looking man, of gray hairs, in the front, who began the altered chorus, and stopped, putting his finger on his lips, and trembling, bending his head in visible agony of spirit. The meetings increase both in volume and solemnity."

But, from this time on, the proceedings of one day were but the repetition of another, except in the in-

tensity of interest day by day. London was stirred to its very depths, there being two large meetings going on, at each of which there were the most marked evidences of the presence of more than mortal power. At the several meetings, from time to time, very affecting incidents were related of the work done among the people, especially among the humbler classes.

Rev. J. H. Wilson, of Edinburgh, read a letter embodying the following incident, as an illustration of answered prayer: A young girl in Edinburgh went in search of a situation, and, while on her way she observed a girl who was in charge of some children, and who looked very sad. Being unsuccessful in her mission, she returned, and again met the young woman. Seeing her countenance still troubled, she went up to her, and said, "Are you a Christian?" "Who bade you ask that?" "The Lord bade me." "The Lord!" she wonderingly repeated; "I have been praying that if there is a God in heaven, He would send some one to speak to me about my soul." She then went on to tell how she had come with her mistress and family on a visit from Aberdeen, and how she had heard Dr. Bonar preach from the text, "The harvest is past, the summer is ended, and we are not saved," which had troubled her very much. Maggie—the girl who spoke to her—tried to show her the way of salvation, but her efforts did not appear to be successful. At last she said, "I must part from you, but I will just leave Jesus' bare word with you—'Him that cometh unto Me, I will in no wise cast out.'" Two days after, the girl found her way to Maggie's home, and said, "I have come to tell you that I have found Jesus;" and there they rejoiced together. A week or two after she brought her sister, and wanted Maggie to speak to her. The three had a little prayer

meeting, and the sister, too, went home rejoicing and at peace with God.

Dr. Wallace, of Glasgow, followed with some exceedingly touching incidents of the good work among domestic servants, of which the following is one: "I was greatly struck, since I came to London, to find that a servant girl had come up here from Melrose (Berwickshire). She had not been able to go to hear Messrs. Moody and Sankey when they were in that neighborhood, and having a sister in London, she came up to attend the great meetings in the Agricultural Hall. The first thing she did, after spending the night with her sister, was to try and find her way to the hall —a Scottish lassie—saying as she went along, 'I will find my way; God will direct me.' She did get there, but, unhappily, she found hundreds leaving. With Scottish perseverance she pressed forward (like the woman who elbowed her way through the crowd in Jerusalem, saying 'If I might but touch the hem of his garment'); and as she was repulsed at one door she tried another. At last she got to one door, and there she pleaded with the attendants, saying in her Scottish dialect—would God the same feeling ruled all our minds!—'Eh, sir, but I'm awfu' keen to get the blessin'; wull ye lat me in?' The door was ajar, and her words fell on the ears of an old Scotchman, who reached out his hand and said, 'I hear from your Scottish tongue that you are a Scottish lassie; we will need to try and get you in.' It was the venerable Dr. Moffat, of Africa. And there and then she gave her heart to Christ. She was the means of bringing her sister to Christ, and has gone back to Melrose, a lady tells me, and is doing all she can in that neighborhood to bring in servants too."

On Sunday, May 30, the closing services were held,

at all of which immense audiences were in attendance. One writer, in describing the power of the afternoon meeting, used this language:

"The afternoon meeting of women was in many respects a wonderful and memorable occasion. The sight from the back of the platform was altogether indescribable. Every possible and some seemingly impossible positions were filled with women of all grades of society, from the humble domestic servant to the lady of rank and fashion. Mr. Moody seemed to feel the import of the occasion, and if possible he was more earnest and tender in his tones than usual. His address on the conversion of the dying thief was singularly appropriate, and was delivered with all the energy and fire of his being. From this wonderful story of conversion he brought forth the treasures of divine grace to lost sinners, and pressed home the lessons of conviction, confession, saving faith, and full salvation for the chief of sinners. The effect of his urgent appeals was never more evident than at the close of this address. When he asked all who wished to be prayed for to rise, from platform, area, boxes, and galleries, there arose a great army of anxious souls, most gladdening to behold. The inquiry rooms were crowded with tearful seekers after salvation, and many were conversed with in the great building. Surely there must have been joy in the presence of the angels of God over many souls returning to their heavenly Father on this bright Sunday afternoon."

The same remarks might be used with regard to the night meeting for men, which was in every sense a most impressive occasion. The singing of itself was enough to give the whole services the title of wonderful. The rendition of "The Ninety and Nine," and "Hold the Fort" was thrilling in the extreme, and all

accounts agree that the vast audiences were swayed at the singer's will, and hundreds of obdurate hearts were melted to repentance and acceptance of the Saviour. No description is adequate to convey the remotest idea of the great power, peculiar impressiveness, and overwhelming effect, of the few weeks' meetings in the Opera House. Hundreds were saved and an impression left that betokened good in the future of the people.

SOUTH LONDON.

On Thursday the 10th of June, meetings were commenced in Camberwell Hall, South London. The building was capable of seating from 8,000 to 10,000 persons, Though similar in appearance to Bow Road Hall in its general structure and internal appearance, it was much more complete in its arrangements. At the opening service the new hall was filled to overflowing long before the hour for meeting at 3:30 o'clock, P. M., and thousands were obliged to leave, though it was a Christian audience.

For the opening Mr. Sankey sang "Nothing but leaves," and was appropriately followed by Mr. Moody in reading the parable of the ten talents, and his address. After some excellent, soul-inspiring singing, in which Mr. Sankey seemed to excel himself, Mr. Spurgeon addressed the meeting, which was such a cheerful, hearty welcome to the Evangelists, that portions of it are herewith given, as showing the feeling then existing. Mr. Spurgeon said: "I cannot but feel happy, standing here in such a company of God's believing people gathered from all churches, and representing, I believe, every section of the great body of the Lord Jesus. I could hardly have believed that such a company would ever come together at all; and I do not see how they could have been brought to-

gether, except, in the providence of God, our two friends had come across the sea. When I was a boy I used to like sugar-candy, and used to wonder how the strings got inside, although I knew afterwards they were stretched across in order that the sugar might crystallize upon them. My brethren are strings upon which I hope every one will crystallize—at least all those who have got the slightest bit of sugar in them. Those who have not, I suppose, must crystallize somewhere else.

"It is all the better that our friends are foreigners—although I do not know that Americans can be called foreigners—because, coming from abroad we do not criticise them so much as we do our own brethren. My friend Varley is a great man, but he is greatest in America; and I suspect our friends Messrs. Moody and Sankey are greater here than if they were at home. They are going away soon, and perhaps it is fortunate; for if they were to stay here some of our ministers would be afraid they would take their congregations away, and they would not rally round our brethren as they do. Now, however, we welcome them, and I hope every congregation will be richer for the special services to be held here.

"I thank God that our dear brethren do not commit themselves to any particular line of thought except the Gospel, and take no concern in various matters which are in dispute with different sections of Christians. I hold that every man should teach the entire truth as he believes it, and if he be a settled pastor he must not keep back any part of it; but evangelists are to show forth only the great cardinal truths of the Gospel, and this our friends do. Without compromising ourselves at all, we have no difficulty in believing the Gospel our friends preach, and therefore we of South

London feel we can work with them. I do not know how all my brethren feel; but I hope they all feel heartily in union with our friends. If they don't, *I* do, and there are plenty more behind me who can say *we* do also. And by the grace of God we do mean to unite with our dear brethren in making these meetings a great success. I ask you to tell me whether you do mean to do this or not, to back up these friends with all your hearts and souls. If you do, I ask you to say 'yes' (Mr. Spurgeon's question elicited a very general shout of "yes"). Well, then, the proper way is to come and help them with all our might, and believe that God will help us, because He will be glad to see such unity among his people, and the heartiness with which we gather round the cross."

The noon-day prayer meeting was held in Victoria Theatre, being more suitable for that purpose than the great hall. These prayer services were of great profit, and were well attended. The young men's meetings were well sustained, and were productive of blessed results. The inquiry meetings were among the most interesting of any held, and were the scenes of many manifestations of the power of God. The house-to-house visitations were on an extensive scale, and did a great deal of good in calling the attention of thousands to the gracious work going on in the several places of meeting. The Bible readings were attended by large and growing audiences, especially by young men.

The Archbishop of Canterbury, having expressed some disapproval of the methods of holding the after meetings, the following response was brought out, which is taken from the "Times of Blessing," from the Rev. C. S. Astley, Brasted Rectory, Sevenoaks, Kent:

"My Lord Archbishop—As a parochial clergyman of your Grace's diocese, who has given his sanction to the

services of Messrs. Moody and Sankey, not only by his presence at the general meetings, but also by assisting in the 'inquiry room,' I trust I may not be deemed presumptuous if I venture in one or two particulars to take exception to your Grace's letter. It is to be regretted that your Grace did not ascertain exactly the nature of the 'after meetings' before you described them as being intended for 'the confession of sin and the guidance of the conscience.' My Lord, you have been misinformed. The 'after meetings' are not intended for 'confession of sin.' Between the mode of dealing with anxious inquirers at these after meetings and the High Church Confessional, the difference is as great as between the New Testament and the Tridentine Decrees—between Protestantism and Popery. At Mr. Moody's after meetings none are urged or invited to confess. I doubt even whether, if some anxious soul were to begin to do so, he would not be immediately stopped. The object of these meetings is to deepen the impression made by the public preaching; to meet difficulties; to answer doubts; and to lead with loving sympathy to the Saviour."

On Monday, the 12th of July, farewell services were held at Mildmay Conference Hall, at which there were over 700 ministers present, which is proof enough of the unsectarian character of the meetings, and the universal esteem in which the Evangelists were held by all sections of the Church of Christ in England. Several addresses were made, all containing descriptions of the work done in the several meetings.

Extracts from some of the addresses are given, taken from the "Christian:"

Rev. Robert Taylor, of Norwood, gave some intensely interesting facts respecting what had transpired in the inquiry room at Camberwell-green Hall. One evening

he gave up his seat in the hall to a distinguished literary man, who lately wrote that "that there was a Power above us that, at least, we know to be working for righteousness." One evening, in the inquiry-room, he met a young woman, and asked if she was anxious. Yes, to know if there was a God. Did she not believe it? Well, the sum of her belief was that "there was something above us." He could tell of a wife, deserted by her husband, who had been in such utter misery and agony that she had twice contemplated going to London-bridge to commit suicide. In that inquiry-room she was brought to faith in Jesus Christ and peace with God through the preaching and singing. Afterwards she prayed so beautifully for her husband that the lady who conversed with her was deeply touched as she listened. She did not pray that he might be restored to *her*—now she did not care so much about that—but that God would bring him to *Himself*, and that they might be re-united in heaven. He could tell of a man who for twenty minutes hid his face from the lady who spoke to him, so deep was his distress and shame. He afterwards told her how he was standing at St. Giles's, and tossed up whether he should go to the theatre or the meeting. It was, "Heads the theatre; tails Moody and Sankey." It was tails. He went to the meeting, was led to go into the inquiry-room, and, as he described it in a letter to the lady who was the means of bringing him into the light, "She fought manfully with him for the Lord Jesus," and he went home a rejoicing believer.

Rev. Marcus Rainsford said he felt we were living in days which many had looked and longed for, but had not seen. He thought that God had been working much more with the masses than the ministers. For his own part, he had learnt much since Messrs. Moody and

Sankey came to London. Many prejudices had been broken down, many difficulties removed, and many a lesson learnt that he would never forget. He was talking to a costermonger one evening, and trying to show him the great salvation, when a bright-looking young fellow came up and quietly put him aside, saying, 'Sir, I found Christ last week; I think I can talk to this man better than you." "Well, let us hear what you have to say." I never heard such lingo, said Mr. Rainsford. "Now, Joe, s'pose it was all up wi' yer; mother starvin', wife starvin', children starvin', and the mackerel nowhere. S'pose I see yer lookin' very pale and sad, and miserable; and, says I, 'Joe, here's a fat half for yer. I give it yer with all my heart; be off and do your work.' Away you go to Billingsgate and spend the fat half." (It means half a sovereign, and a sixpence means a "thin half.") "You get the mackerel, and bring it home; you get the money, and you bring home some bread; yes, there it be at home; now what would you say?" "I would say, 'Thank you; God bless you.'" "Well, say that to Christ, for He didn't give you the fat half, but the whole." And that was the Gospel as ably and spiritually preached, and as blessedly preached, as the Archbishop of Canterbury could preach it.

The Earl of Shaftesbury said, nothing but the positive command of Mr. Moody would have induced him to come forward on the present occasion and say but a very few words in the presence of so many ministers of the Gospel. But as Mr. Moody had asked him to speak of what had occurred during the past four months, he did so with the deepest sense of gratitude to Almighty God that He had raised up a man with such a message and to be delivered in such a manner. And though Mr. Moody said they were not to praise him or his

friend Mr. Sankey, yet if they praised God for sending them such men as these, they did no more than express their admiration of the instruments that He had raised up while they gave Him all the glory.

At the conclusion of the addresses the meeting was formally concluded and dismissed, and Mr. Moody and Mr. Sankey hastily retired, in order to escape the painful ordeal of bidding so many of their friends a formal good by.

ETON.

One of the most exciting scenes during the meetings in London, was the attempt to hold a meeting near the High Church College at Eton. The proposal to hold a meeting there was made at the instance of Mr. Graham, a distinguished merchant of Glasgow, and once M. P. from that city. Having a son at Eton, he received a spontaneous request from boys occupying very prominent positions in the school, that Mr. Moody should give an address which they might attend.

Accordingly arrangements were made to hold a service in a field adjoining the college, but not belonging to it, on June 22.

This created a great excitement and the matter was carried into Parliament, where it was gravely discussed in all its various phases. In consequence of a hasty summons of the governing body of the college to forbid the proposed service, the Evangelists at once decided to conduct it on the opposite side of the river. The Mayor of Windsor offered them the Town Hall, but the Inspector of Police pronounced it to be dangerously small for the purpose. A gentleman in Windsor, Mr. Colley, then offered the use of his garden, off the High street, where a very successful service was held, attended by about 2,000 persons, in-

cluding some of the assistant masters, and many of the Eton boys, and also by several members of the nobility and gentry of the neighborhood.

Dr. Hornby, the head master, said in his first letter, which was read to the House of Lords:

"Considering the liberty which Eton boys enjoy, and the kind of entertainments which are open to them from time to time in this neighborhood, I feel that it would be inconsistent, not to say hypocritical, to profess alarm and to curtail their liberty in unusual ways because the American preachers, who have been heard so long and by so many in London, propose to preach on one afternoon in the neighborhood of Eton."

Mr. Moody preached from the words, "Behold I bring you glad tidings of great joy which shall be to all people." It was an earnest address, in which he expressed the fervent hope that, "As many of his hearers might come to occupy high positions in the State, they should do their utmost, by an early decision for Christ, and the early cultivation of Christian virtue, to become qualified for filling those positions worthily." Certainly not much to create such a consternation in the halls of the House of Lords, of such a nation as Great Britain. It was a ridiculous affair, and well illustrates the folly that possesses some men, who in their zeal to defend the honor of the church, bring ridicule upon it.

Before taking their departure from England, Mr. Sankey made a visit to Switzerland, where he received a most enthusiastic welcome. Here he sang some of his beautiful songs, giving great joy to all who heard him. Mr. Moody took a short trip into North Wales, where he delivered some addresses, and received a joyous welcome at the hands of the Welsh people.

The farewell in Great Britain was held at Liverpool

on August 3. The meetings held during the day were impressive and of the most affecting character. Several addresses vere made, and one of great length by Mr. Moody. They took their departure in the Spain, and were greeted with the most enthusiastic applause and evidences of good will, the great crowd on the shore singing several of Mr. Sankey's songs as the vessel moved out of sight.

In closing the narrative of the work of the Evangelists in Great Britain, which has been so briefly and incompletely given, it may be well to say that a careful reading of the record of the work done, as it has been gleaned from the "Christian," "Times of Blessing," "Signs of our Times," "The Evangelist," and "The Christian World," shows one of the most remarkable displays of the power of preaching and singing that the world has ever seen. No fair conception can be had from this short account, of what was done, as the incidents of work, the power of the preaching and singing, and the remarkable interest taken by the people, can be but touched upon in so short a compass. And after all, no record can be given of the work, as no one can measure the depth and power of it, and the thousands upon thousands of souls saved through the great instrumentalities used. The great Day of Accounts will alone reveal what power and sweep the meetings had, and how many dark lives were brightened and made joyous in the light of redeeming love.

CHAPTER XII.

THE RETURN TO AMERICA.

Upon their return to their native land, the Evangelists separated at New York to visit among friends and

take some needed rest. Mr. Moody went to his old home in Northfield, Massachusetts, to visit his aged mother, while Mr. Sankey went to New Castle, Pa., on a visit to his relatives, nearly all of whom reside at that place. Upon his arrival he was given a formal reception by his old friends and neighbors, by which they testified their love for the earnest Christian singer, whom they had known and loved from his boyhood.

But a brief rest was taken, however, as Mr. Moody commenced a meeting in Northfield in the month of September. The first service was held on the evening of the 9th September. The New York "Herald" had the following to say of the opening services:

"After a brief prayer by the Rev. Mr. Warfield, of Greenfield, there followed some singing—'Sweet Hour of Prayer.' Under such leadership a trained chorus could not have sung the simple tune more grandly than this untrained congregation. From the beginning all sang in full voice, until, on reaching the word 'farewell' in the last line, Sankey suddenly dropped his voice to a pianissimo. The congregation were quick to divine his wish, and the flood of song, which had been like the roar of many waters, died away like the ripple of a wave upon the shore. It was really a musical effect for which the director of a chorus might labor for weeks and not attain so perfectly; yet here it was accomplished, as it were, spontaneously, by the invisible bond of sympathy—magnetism, do you say?—which Sankey somehow establishes between himself and the largest congregations.

"After the singing of the hymn Mr. Moody said that there had been sent in requests for prayers for an orphan, for a young man addicted to strong drink, and for the conversion of a wayward husband."

Addresses were made by Major Whittle and Mr.

Moody, after which Mr. Sankey sang "Jesus of Nazareth passeth by," "Ninety and Nine," and "Hold the Fort," to the great delight of the congregation. An excellent work was done in the town, and among others Mr. Moody's mother stood up for prayers.

The best summing up of the results of the meeting we have seen is that given in the Springfield "Union," which is herewith given:

"Mr. Moody's work here has been a great thing for the old North Church, and has infused new life into it. They have not seen such a visitation for many years, and no wonder the pastor, Rev. T. J. Clark, is encouraged, and preached this morning with more than usual power. His text was from John xvi. 8–11, and his theme was 'Conviction by the Holy Spirit.' The church was full, and that has seldom been the case during the past dozen years, since the unfortunate division in the society on the matter of selling the pews. The preciousness of such a season to such a people cannot be over-estimated. Old wounds are healed, and long estrangements are forgotten. Among the young converts are a number of the old residents who, before Mr. Moody's coming, had not been in the old church for a decade.

"One of the most conspicuous conversions is that of a prominent business man, over fifty years of age; a man of wealth, but a notoriously profane man. He is a leader in the town; a man of the kind that you can always tell where they are—outspoken, bluff, hearty, and profane. He attended Sunday school to-day, and broke down during the singing of an old hymn familiar to his childhood. He wept like a boy, and he was not ashamed of it either—not he! He had taken two days to consider the matter, having attended the meetings, and having become interested. Mr.

Moody's business way of putting the subject had caught his attention where forty ministers had failed to do so. It is worth something to have such a man come out and boldly tell his old associates that he 'is as far for God now as he was for the devil before.' This man is not alone. We heard to-day of another prominent business man, over fifty years of age, who has also come out emphatically 'on the side of the Lord and Brother Moody.' Of course it is impossible to say just how many have met with a change of heart during this revival, for the number of those almost persuaded is always large; but there is every reason to believe that among the North Church people alone there are already over twenty converts fully persuaded and beyond the slightest hesitation. The homely words of a big, brawny farmer to his son, as they two drove away from the church to-night, ahead of us, are quite true, and may be taken as very just testimony of a more or less general application: 'I tell you what, Jim, I think that man has done me a good deal of good, that's what's the matter.'"

BROOKLYN.

The Evangelists commenced their labors in this city on Sunday, October 24th, 1875. Complete preparations had been made for their coming, a union of the various evangelical societies being brought about for conference and prayer. They pledged each other to cordially coöperate in the proposed work, and to do all in their power to make it successful. The Rink, located on Clermont avenue, had been engaged for the month of services, and was seated with chairs for 5,000 persons.

The services were opened in the morning at 8:30 o'clock, the building being packed full, and thousands

were turned away for want of room. A selected choir of 250 voices aided Mr. Sankey in the singing, occupying a place on the platform. A large number of eminent ministers were present, who entered heartily into the work, and showed by their acts that they were deeply interested in it.

At the hour indicated for opening the services, the congregation united with Mr. Sankey in singing—

> Rejoice and be glad!
> The Redeemer has come!
> Go look on His cradle, His cross, and His tomb, etc.

Rev. Dr. Buddington led in prayer, when another hymn was sung, after which Mr. Moody addressed the large audience, from the 13th chapter of Numbers, part of the 30th verse, "Let us go up at once and possess it, for we are well able to overcome it."

The afternoon service, at four o'clock, was attended by an immense crowd, three-fourths of whom were turned away for lack of accommodation.

At the conclusion of the first week's services, the New York "Observer," in a calm survey of the work done, had the following to say:

"There is abundant evidence that the work in Brooklyn, in connection with the labors of the Evangelists, Messrs. Moody and Sankey, has taken a deep hold upon the churches, and that it has been attended with the awakening and conversion of many souls. The meetings have been continued during the second week with the addition of an afternoon service for Bible reading, at which Mr. Moody has read and commented upon the word of God. This has been one of the most interesting and profitable services of the week. It shows the great familiarity of Mr. Moody with the Holy Scriptures, not merely with the text, but with the whole Bible history, and with its mean-

ing, and at the same time reveals one of the chief elements of his power and success as a preacher. He is mighty in the Scriptures.

"The morning meeting for prayer and conference, at Mr. Talmage's Tabernacle, which holds three or four thousand, has been uniformly crowded. A spirit of earnest prayer has prevailed, and thousands of requests, written and vocal, for an interest in the prayers of God's people, have been made by anxious persons, by parents for their children, and children for parents, by friends for others, &c. Prayer meetings have also been held in several other churches, where the interest has been as manifest as in the meetings attended by the Evangelists.

"One of the most encouraging features of the work is that the pastors of so many of the churches of various denominations appear to be so thoroughly alive to the importance of improving this harvest season for the ingathering of souls, and for the permanent edification of the churches. Many of the New York pastors also have attended the meetings and taken part in them.

"Mr. Sankey's singing has been, as in other places, not only attractive and interesting, but a very impressive part of the services, many being melted into tears by his hymns, and, as we hope, led by them to the Saviour."

The "Christian Union" had the following, prefacing its report of the proceedings:

"The first week's services, closing with Sunday evening last, have exhibited daily and increasing manifestations of the Divine presence. The apprehension that the immense crowd which attended the opening meeting reported in our last issue was attracted mainly by curiosity was unfounded. For at every meeting since,

whether at the Rink or the Tabernacle, there have been overwhelming audiences, and the warmest enthusiasm has prevailed.

"The morning meetings are held in the Tabernacle at eight, and even before this early hour the room, said to accommodate five thousand, has been filled, and hundreds outside been turned away disappointed. Various clergymen and laymen have rendered effective service at the social prayer and inquiry meetings, although the leadership has been retained by Messrs. Moody and Sankey."

During the second week very interesting meetings were held, with good results. There were Bible readings at 4 o'clock in the afternoon of each Tuesday, Wednesday, Thursday, and Friday. That held on Thursday was attended by nearly three thousand persons, which was of absorbing interest and much power. Parts of the eighth chapter of Nehemiah were studied and commented upon.

The morning prayer meetings were kept in operation to the great good of the large numbers of persons who attended them.

The meetings at the Rink in the evenings were intended for unconverted persons, and for those who did not regularly attend any church, and church goers were formally notified to remain away from the services and allow the non-church going class to attend, many of whom availed themselves of the opportunity to hear the Gospel preached for the first time.

The "New York Observer" gives the following account of the meetings on Sunday 19th:

"The Rink was crowded on Sunday morning when Mr. Moody preached, and a deep impression was made upon the assembly. In the afternoon the meeting was exclusively for women and was filled before the hour,

Mr Moody announcing the 30th hymn, 'God loved the world of sinners lost.' The opening prayer was then offered, and Mr. Sankey sang the 17th hymn, "Knocking, knocking! Who is there?" Mr. Moody then read from Luke 16th and 2d chapters. After the singing of the 81st hymn, 'Yet there is room,' Mr. Moody gave out his text as from Luke ii., 7; 'And they laid him in the manger, because there was no room in the inn.' He pictured the advent of Christ into the world, and said there was always room for the princes of the earth, but the Prince of Heaven had not where to lay His head. But some will say the people of Palestine did not know who Jesus was, else they might have received Him. My friends, said the preacher, are you ready to receive Him now, after 1,800 years have rolled away? Is there a nation under heaven that wants Him, and would receive Him should he come again? No. Even the churches—some of them—would not receive Him. They have the form of godliness, but deny the power thereof. The cry is universal, 'No room for Jesus.'

"In the evening the service at the Rink was devoted to those holding tickets, which had been given out to persons not in the habit of attending church. The building was densely crowded, and thousands went away, unable to gain admission for want of room. After the opening prayer Mr. Sankey sang, 'Jesus of Nazareth passeth by.' Mr. Moody read from Luke 10th chapter, of the man who went down from Jerusalem to Jericho and fell among thieves, commenting on the story, and then said Mr. Sankey had been requested to sing the 6th hymn, 'The Ninety and Nine.' Before doing so Mr. Sankey read the portion of Scripture upon which the hymn is founded. Mr. Moody then preached from Matthew xiv. 14, 'And Jesus

went forth and saw a great multitude, and was moved with compassion.' The audience were deeply affected by the discourse, many being in tears during its delivery."

During this week, there was a very marked increase in the number of requests for prayer; mothers asked prayer for their children, children for their parents, and friends for other friends, and on Wednesday nearly two hundred were read.

The "Christian Union" sums up the third week's work in the following concise and full manner:

"The close of the third week exhibits no abatement either in the attendance or zeal of the revival meetings. On the contrary there has been a marked increase in both, and there have been also the liveliest assurances that many have abandoned their old ways and determined to consecrate themselves to the Lord.

"An increased interest has also been evinced by the clergy, a much larger number than before having been in constant attendance. The early morning services have been especially full of the spirit of Christ, for the clergymen coming from their private service to the general meeting in the Tabernacle have infused the warm glow of their own hearts into the greater assemblage. This was particularly noticeable after the ministers' prayer meeting on Friday morning, the day specially set apart for fasting and devotional exercises. At the early hour of seven the ministers convened, many of the best known in the city being present. It was distinctively an old fashioned prayer meeting without speeches. No one presided. Mr. Moody said they needed no leader save the Holy Spirit. Fervent prayers were uttered by many, some falling upon their knees, making confession of their weaknesses, and praying for greater strength and a general outpouring of the

Divine influence. Such a meeting is far reaching in its results. It tends to break down the spirit of rivalry and jealousy where such existed, and insures harmonious co-operation in carrying on the revival work after Messrs. Moody and Sankey have gone to other fields.

"Much difficulty has been experienced in accommodating all the crowds which throng to the various meetings. It is the particular desire of the Evangelists to reach those who are not habitual church-goers. But this latter class have been the most prompt and regular attendants. As soon as the doors are opened they rush in, to the exclusion of the others whom it is hoped to influence. The attempt to give the non-church-goers the preference by issuing tickets was but partially successful. Additional services were provided for, and although a larger number have been thus reached, there is still a demand for more room.

"The requests for prayer have multiplied to such an extent that they have to be classified. By this means much of the pith and earnestnesss are taken out, but it cannot be avoided. At the Monday morning meeting over two hundred were announced. The requests are very varied and from all parts of the country.

"Mr. Moody shows no relaxation of power or intense earnestness. His presence at as many as five meetings a day is a very severe tax both upon his mind and body, but it is not apparent. He is very prompt, and enters upon his work always with freshness and vigor. Up to the close of last week sixty-five meetings had been held, much of the detail even of organizing which devolved upon him. Fears are expressed that he may over-exert himself, but in reply to these he says that he must work to his utmost now, for upon the results of his labors in Brooklyn will largely de-

pend his success elsewhere. We believe that he is laying strong foundations here, and that this is the commencement of a religious awakening which will spread throughout the land. The field is ripe for the harvest, and the ingathering will be rich and prolific."

The prediction in the closing part of the foregoing article has been verified to a very great extent, and the entire nation seems to be waking up to the necessity of seeking after a higher life in the Christian religion.

The meetings in Brooklyn closed during the fourth week, to the great regret of the thousands who had been charmed by the messages of the Evangelists. It had been a question with many persons throughout the nation, whether they would be able to excite the interest in their native land that they did in Great Britain. The Brooklyn meetings proved conclusively that there was no reason to fear that they would be shorn of their strength, simply because of the change of their base of operations.

As an instance in proof that the meetings were characterized by much the same power as those in Great Britain, we give the following from the "Tribune," of one of the meeetings:

"During the remarks and prayers there were many responses from the congregation, and tears were in many eyes. After the meeting, Dr. Talmage said that at the regular meeting in his church on Sunday evening 300 persons arose for religious inquiry, and clergymen noted this as a very remarkable instance of the religious spirit which is now becoming prominent in Brooklyn."

Of another of the meetings, the "Herald" said, in noticing a sermon of Mr. Moody's: "Let us go and take the land," repeated a hundred times in rising, vigorous tones by a strong-bodied man of intense earnestness,

struck the key-note of the revival. He had no occasion to explain that he called for an army of believers to go forth and drive sin out of the nation. His audience was responsive. He used neither logic nor rhetoric, but he thrilled them with the energy and boldness of his brief and plain appeal. It was as if Cortez, hungry and disheartened, turned to his timid but famishing followers, and, pointing to the gilded battlements of Montezuma's palaces, cried out in desperation, "Let us go up and take the land;" and history records that they went and took it."

The "Sunday School Times" said:

"Whatever question was in any mind as to the popular interest likely to be awakened in this country through the labors of the Evangelists who were so blessed in Great Britain, it is at end since their first meeting in Brooklyn. It is clear that their words are to fall upon as ready ears in America as in England. Thousands of Christians thank God and take courage as they read the thrilling reports of the opening services led by Messrs. Moody and Sankey on Sunday last."

Quotation after quotation could be given, showing beyond all controversy, that the labors of these men were blessed after their return to America just as largely as over the sea; but enough has been said, perhaps, to satisfy all Christian people that now is the opportunity to draw thousands to the cross of Christ.

PHILADELPHIA.

Meetings were commenced in the city of Philadelphia on the 21st of November. Some weeks before their arrival, it was determined to invite the Evangelists to that city, and a committee of fifteen ministers was appointed to arrange for their visit, representing all the evangelical denominations of the city.

Rev. Richard Newton, D. D., of the Episcopal Church, was elected chairman, and Rev. C. P. Masden, of the Reformed Church, secretary.

Another committee was also appointed, composed of thirteen prominent and well known business men of the various denominations, to conduct the business arrangements for the meeting. It organized by electing Mr. George H. Stuart chairman, Mr. John R. Whitney, treasurer, and Mr. Thomas K. Cree, secretary, when they at once went to work.

They secured the old freight depot of the Pennsylvania Railroad Company, Thirteenth and Market streets, which was fitted up ready for use in three weeks. The main audience room was seated with 8,904 chairs; at the back end the speaker's platform was arranged in tiers, with 1,304 chairs, making a seating capacity of 10,208. There were also three large inquiry rooms, besides the committee rooms. The room was lighted from about 1,000 burners, besides the admission of daylight by means of skylights. The cost of these preparations was about $25,000, which was spontaneously given by those in sympathy with the movement.

Evangeline Trenifidi, in speaking of the building, related the following:

"The building outside presents a striking resemblance to the traditional Noah's Ark. So much so that on the first morning of these services, as the rain descended and the floods came and the winds blew in such a way as to astonish Philadelphia, two little frightened doves followed the dripping congregation into the building, alighting on a convenient rafter where they plumed their wet feathers and eyed the gathering multitude with a pert and saucy inquisitiveness, comical to behold. One could easily realize the scene, as the ark floated out upon the swelling waters.

Query: If Noah took off a shipload of human beings instead of animals of a lower grade, what would he have done with eleven thousand umbrellas?"

The meetings were opened on the morning of the 21st, under most auspicious circumstances. The meetings for the first eight days were interesting and profitable, an account of which we give from the pen of Mr. Thomas K. Cree:

"The opening morning was a cold, winter morning, the rain pouring in torrents for an hour before the opening of the service. At eight o'clock, when the doors were closed, there were from eight to nine thousand persons in the audience. In the afternoon, at 4 o'clock, a damp, disagreeable day, an hour before the time of beginning the service the Hall was packed, there being fully twelve thousand people in the audience, and it is estimated twenty thousand persons were turned away unable to obtain admittance. The morning prayer meeting, from 8 to 9 o'clock, was opened in The Chambers Presbyterian Church, accommodating some two thousand people, but after three days the number in attendance was so great that it had to be moved to the Hall. The first morning in the Hall some six thousand persons were present. On Thanksgiving evening the service was announced for 7½ o'clock. At 2 o'clock the people began to gather about the building, and by 5 o'clock thousands were waiting to obtain admission. At 6 o'clock the house was crowded, fully twelve thousand persons being present, and the doors were closed, shutting out most of the ministers, a large part of the choir, and many representatives of the press. On last Sunday the 8 o'clock service was for Christian workers, admitted by tickets, which were given free to those applying for them. By noon, Saturday, all the tickets were given

out, and many were thus prevented from attending. This sermon to Christians was the most impressive Mr. Moody had so far given. It was on "Love and Sympathy," and many times during the sermon there was hardly a person in the vast audience who was not affected to tears. This service closed the special sermons to Christians. For a week he preached, talked to, and exhorted Christians to more consecration and earnestness, and the result of the first week's work will be felt during the continuance of the meetings.

"Sunday afternoon the services for the impenitent were begun. At 3 o'clock, an hour before the time of service, the doors were closed, shutting in eleven or twelve thousand women (no men being admitted), and shutting out large numbers who vainly sought admittance. Such an assemblage was never before in this country gathered under one roof, and the sight of so vast an audience of women, as in rows they stretched from side to side away to the back end of the Hall, was a scene hard to picture. Mr. Moody preached from John, 3d chapter, 7th verse, 'Ye must be born again.' It was his first sermon here to those out of Christ, and it was an earnest and effective sermon on regeneration, the necessity for a new birth. He refuted the various excuses, answered the false reasoning, and then boldly stated he could not reason out regeneration, that it was a revelation, and one could only understand it by accepting the new birth as a God-given gift, a new creation. The sermon was full of beautiful imagery, touching incidents, pathos, and eloquence, and yet a statement of facts none could question, put in a terse, blunt way that would make a lasting impression. Mr. Sankey never sang with more sweetness, and as the soft notes of the Ninety and Nine passed from row to row, penetrating in their fullness and sweetness every

corner of the vast audience room, multitudes wept, scarcely knowing why. Mr. Moody requested those not Christians wishing to be prayed for to rise. Fully five hundred accepted the invitation. Those who arose were requested to go to the inquiry rooms before the audience was dismissed, and a wave of people moved toward them from all parts of the house. In the inquiry rooms Messrs. Moody and Sankey, assisted by ministers and Christian workers, were engaged in pointing inquirers to Christ, and many who went in weeping penitents went away rejoicing in a sense of pardoned sins.

"At 7½ o'clock the service was for men only, and at that hour an audience of ten thousand men, mostly young men, was assembled. Mr. Moody repeated the sermon of the afternoon with increased earnestness and power.

"He carried with him the hearts of the listeners, and a more attentive and quiet audience never sat listening to the Gospel. Mr. Sankey sang the 'Prodigal child' and other most impressive pieces. When the invitation was given for those not Christians wishing to be prayed for to arise, hundreds stood up and subsequently went into the inquiry rooms. A nine o'clock meeting for young men has been held every evening in the Arch street M. E. Church, and the house has been full. So many requests for prayer are presented every evening that all who wish cannot be heard, and large numbers, as many as forty in an evening, of those out of Christ have stood up to be prayed for. These are afterwards talked with privately, and many have been hopefully converted.

"A marked feature of these meetings has been the familiarity with the Scriptures of those taking part in the meetings. Many touching incidents have occurred,

and some marked cases of conversion have taken place."

The following incident was related by Mr. Sankey at one of the morning prayer meetings: "While we were holding special meetings in Brooklyn, a fine young man came into the inquiry meeting along with a number of others. After speaking and praying with those who seemed anxious about their eternal welfare, I spoke to him personally, and asked him if he was willing now to accept Christ as his only Saviour.

"He bowed his head in his hands as he sat by my side, and with great earnestness, while his whole frame shook with deepest feeling, said, 'Jesus will not accept me.'

"I said, 'Why not?'

"'Because I have been an Infidel for many years, and have been a follower of Bradlaugh, and have, for the last eight years, not ceased to speak, in private and in public, against Him. Indeed, I have traveled nearly all over the world, and spoken everywhere I could against Christ and all those who professed to be Christians, and now I fear He will not forgive me for what I have done.'

"I said, 'Do you want Him to forgive you?'

"'Well, sir,' he said, 'I do not know what is the matter with me, or why I am here to-night. Some power that I do not understand has been working upon me for the last two days, and I am in a despondent state of mind.

"He stopped speaking, and I lifted my heart in prayer that I might make no mistake in dealing with this man. I waited for a moment, and then said, 'My dear friend, what you need to-night is Christ—He will dispel your gloom and sorrow.'

"'But,' said he, rousing himself from what seemed

a deep revery, 'I have fought against Him all my life, and I thought I was right, too.'

"I said, 'Did you have peace in your heart when you were preaching against Christ?'

"He looked up at me and said, 'No, I was a coward. I remember while coming home from a long journey on the sea, we were one night driven by the storm nigh unto some rocks near a certain cape, and when I thought we were sure to go to the bottom of the sea, I got down upon my knees and prayed to God to save us. The storm passed away, and with it went my prayers, for as soon as I thought we were safe I, like a coward, went back to my old ways, and denied that there was a God.'

"'Well,' I said, 'let that go. What brought you here?'

"'I do not know,' he said. 'I have not been in a church for eight years; I have not spoken to a Christian for eight years, as I have lived entirely among infidels and skeptics. But about a year ago I received a letter from my poor old mother, away over in Dundee, Scotland, and in it she asked me to make her one promise, and that was, when Mr. Moody and Mr. Sankey came back to America, if they came to the town or city where I was, that I would go and hear them. I answered her that I would go and hear you; and when you came here, I thought I would have to keep my word to my mother, so I went to the Rink two nights in succession, and since that I have not had any rest. Yesterday and to-day I have had to close up my office. I am a civil engineer. I have been walking the streets all day, *thinking, thinking*, and not being acquainted with any Christians to whom I could speak, I thought I would go once more to the Rink, and now here I am, talking to you. I cannot explain it, nor do I know why I am here.'

"I said to him, 'My dear brother, it is an answer to a mother's prayers. She may be praying for her wandering boy to-night. Now, do not delay any longer, but yield to Christ, and he will receive you.'

"He bowed his head, while his trembling form told how deeply his heart was moved, and, after a hard struggle, he took my hand and said: 'By the grace of God, I take Jesus Christ as my Saviour now!' After a word of prayer, I asked him if he would not write to Scotland at once and tell his mother all about it, and he said he would.

"A few evenings afterward I met him at the door of the meeting, and as he came up to shake hands and bid me good-bye, I said to him, 'Did you write to your mother?'

"'Oh yes,' said he, 'but not until I had sent her a *cable dispatch* first.'

"'What did you say in the dispatch?' I asked.

"'Well sir, I just said *I have found Jesus*, and signed my name to it.'

"'Thank the Lord,' said I.

"'Yes,' said he, 'that is just what my dear old mother cabled back to me—'Thank the Lord, O my soul.''

"I bade him good-bye, and we separated."

The meetings during the stay of the Evangelists at Philadelphia were grandly successful throughout. The noon-day meetings were attended daily by from 2,000 to 4,000 persons, the room being usually filled. The requests for prayer would number as high as 300 almost every day. A remarkable meeting was held at 4 o'clock P. M. on Sunday, December 5. It was a meeting for women only, and the audience room was crowded to its utmost capacity. At the close 2,000 rose for prayers. So with the services for men only. As many as 12,000 would crowd into the great room.

The incidents of conversion were striking, and remarkable for their simplicity. We shall quote two as showing how simple a thing it is to properly point a soul to Christ.

"Mr. Moody was talking to a young man who said he was ready to accept Christ. 'Well,' said Mr. Moody, beginning to read John 5: 24, and asking at the end of each clause, 'Do you accept that?' The young man assented each time till he reached the words 'HATH everlasting life,' when the young man sprang to his feet exclaiming 'I have it! I have it!' and in a few minutes he was telling to others how simple a thing it was to believe.

"Another young man said, 'I have been troubled about this subject all the past week.' 'Do you think Satan has a hand in such trouble?' was the reply. 'No, no!' 'Well, if the Spirit of God has made you anxious, He will help you now.' 'Oh, I think I believe in Christ, but I don't know what it is to be 'born again.'" At once the Christian man turned to 1 John 5: 1, and slowly read: "Whosoever believeth that Jesus is the Christ, is born of God." In a moment the young man looked up with an expression of joy on his face, and said, 'Then I am saved.'"

All the meetings were well attended, some of them being crowded every day, and thousands turned away for want of room.

The men's meeting held on Sunday evening, Dec. 19, attracted universal attention by reason of the presence of some of the leading men of the nation. We copy from the Philadelphia "Times" an account of it.

"The worshipers at the evening services, which were for men only, numbered ten regiments of 1,000 men each. Much innocent distraction was noticeable, most eyes being riveted to a point a few feet left of Mr.

Moody, where in turn sat, stood and bowed the head, the President of the United States and the Governor of Pennsylvania. The keen, coal-black eye of the latter was hardly for a moment diverted from the Evangelist of orators, except to be fixed upon the handsome form of the Evangelist of song. Mr. Sankey's part of the programme had evidently the greater charm for the President, Mr. Moody's the greater interest for the Governor. There were also on the platform Postmaster General Jewell, Hon. George Bancroft, Judge Strong, of the Supreme Court, ex-Governor Bigler, ex-Governor Parker, of New Jersey, Col. Fred. Grant and lady, ex-Speaker Blaine, Gen. Garfield, Major Gen. Patterson, Senator Wallace and lady, Hon. Messrs. Wells, of Mississippi, Thompson, of Massachusetts, and Purham, of Florida, Hon. Thomas A. Scott, ex-Senator Cattell, of New Jersey, Bishop Simpson, Judge Peirce, Geo. H. Stuart, Alexander Brown, Hon. Morton McMichael, Edward C. Knight, W. V. McKean, managing editor of the 'Public Ledger,' and other eminent Philadelphians.

"The 85th hymn, 'Jesus, lover of my soul,' was sung by the congregation; then Bishop Simpson offered prayer, beseeching blessing upon God's servant, Mr. Moody, upon the President of the United States, upon his Cabinet and other high officers of government, many of whom were present. Mr. Sankey sang the 'Ninety and Nine' so well that many well-nigh forgot the sacredness of the exercises and were about to give him a rousing clapping. Mr. Moody read from St. Luke the same verses as at the 4 o'clock meeting, and then, that the distinguished worshipers might be fully benefited by the occasion, requested Mr. Sankey to sing the 8th hymn, 'Jesus of Nazareth passeth by,' which he did as though fully aware of who were his

critics. Mr. Moody prayed that every hard heart might be softened during the delivery of the Gospel about to take place. The congregation, led by Mr. Sankey, sang the 79th hymn, 'What shall the harvest be?' Mr. Moody's sermons comprised answers to excuses proffered by sinners undesirous of attending the Bridegroom's feast."

The effect of the meetings upon the city was good. The churches were aroused to action, and went to work energetically to sustain the Evangelists. The people by tens of thousands were attracted to a life of religion, and multiplied hundreds brought to a saving knowledge of the truth.

With the record of the work in Philadelphia, so briefly noticed, this volume closes. It has not been possible in a work so condensed, to give a full narrative of all the work done, but perhaps sufficient has been said to show that it is one of the most remarkable spiritual movements in the world's history, and has been attended with the most wonderful results. The work done is widespread and beneficial, reaching tens of thousands who did not before know of the Gospel of Grace. That it is a permanent work is attested by hundreds of incidents and facts. The following, relative to the work in Great Britain, is a proof of the power and permanency of the work of the meetings. It is given by Mr. Thomas K. Cree:

"At a meeting held in Glasgow to celebrate the anniversary of the visit of the Evangelists to that city, on a most gloomy day, the Crystal Palace, seating six thousand people, was crowded all day, and a second meeting was organized, and thousands were turned away unable to get into either meeting. Rev. Dr. Wallace, of the United Presbyterian Church, in a public address said, a year after their visit, as a result

of it seven thousand have been added to the churches in Glasgow alone, and that in the Evangelists' rooms were recorded the names of three thousand families in Waifdom (a neglected section of the city) asking that a missionary be sent to visit and have religious conversation with them. In Liverpool it is also stated that, omitting all aged people, children and women, three thousand active young men have been added to the workers in the various churches. Like reports come from Edinburgh, Dublin, London, and other points."

Added to this, is the following testimony, taken from a letter of Mr. J. B. S. Marsh, written from Chester, England. After referring to the work which he had personally witnessed in the meetings in Great Britain, he said:

"Since then I have spent a little time in each of a dozen different cities where he labored from one to two years ago, and have had some special facilities for studying the results of the work. It went deeper in some places, of course, than in others. But I am more and more impressed every day with its enduring power; with the wonderful way in which it has laid hold of the whole religious life of Great Britain.

"I have not once heard the complaint, so often made after revival excitement has cooled, that converts did not 'hold out.' It was a common thing for people to come into his meetings indifferent and go away converted. Indeed, the emphasis with which he preached to all alike the duty of immediate surrender was a stumbling block to some good people. Who could not see that a man who decides promptly when an issue is fully before him, is quite as much to be depended on as one who dallies a long while over a decision? There are no more steadfast soldiers of Christ in the

British churches to day than those who enlisted under Mr. Moody. Perhaps no other minister in Edinburgh has had to do with so many of the converts in that city as Mr. Wilson, of the Barclay Church. He recently stated that he had known of but two declensions. But I am sure that the most important result of this two years' work is not measured by the number of hopeful conversions in connection with it, many thousands though they were. The breaking down of denominational prejudices is most marked. The spiritual life of the Churches has been greatly quickened. Ministers confess that they have preached since as they never knew how to preach before. 'He used to be a very different man, but he got a blessing when Moody was here,' was a remark made about an earnest Christian worker in Edinburgh, the like of which one often hears in Scotland. It was something marvellous how he inoculated those whom he met with his zeal for souls. A business man in an English town went to hear him in another city. They had a five minutes' talk together. A new fire was kindled in his heart, and since then he has had no greater joy than to preach in the evening on the street to those who never go to church; adjourning to some convenient room for a prayer and inquiry meeting with such as may be entangled in his net. In Aberdeen I found the theatres filled every Sunday evening to listen to the simple, pleading presentation of Gospel truth from a lawyer; and a police magistrate holding meetings in the Infirmary with the old people who are too feeble to get out to any other service.

"The results that followed his flying visits to some of the smaller cities were sometimes quite remarkable. At Berwick-on-Tweed I asked whether he held meetings there. 'Yes, he was here for one day.' I suggested that such a short visit did not leave much of a

mark, probably. 'Indeed, it did,' was the answer. 'It was the beginning of a great revival. Berwick has never been the same town since.' In many places the special revival interest—if it may be called special in such a case—which began with his meetings, still continues.

"'Evangelistic meetings' are a common form which this quickened interest in Christian work takes—meetings with the special aim of leading sinners to Christ. They are held in halls, in churches, in tents; on week day evenings and on Sundays; conducted sometimes by ministers and sometimes by laymen. Edinburgh seemed to be full of them. The noon prayer meeting is one of the notable results of the work in the latter city. It is held in the Free Assembly Hall, and attended by hundreds every day. The ministers and members of all denominations seem to be most thoroughly and delightfully united in it. It flows on full to the banks with a current of its own. No one comes for the sake of 'keeping it up.' The specific requests for prayer that are sent into it sometimes reach a hundred in one day, a goodly number being accompanied by thanksgiving for answers received to prayers previously solicited. On Saturdays it takes the form of a crowded children's meeting, similar to those held in Dundee and other cities on Saturday afternoons."

Were this not the case, and had the work done simply led a few into better lives, and lifted the world of sinners to a little higher moral plane, it were certainly enough to cause gratitude in the heart of every lover of his race. This has been done, and may we not hope that, in the Providence of God, the work may widen and deepen, until our whole country may be roused to the necessity of greater purity of heart, greater honesty of purpose, and greater love for our common brotherhood of man?

By permission of Mr. THEODORE E. PERKINS, the Publishers annex the Words and Music of "Jesus of Nazareth Passeth By;" and by permission of Messrs. BIGLOW & MAIN, they annex the Words and Music of "The Ninety and Nine."

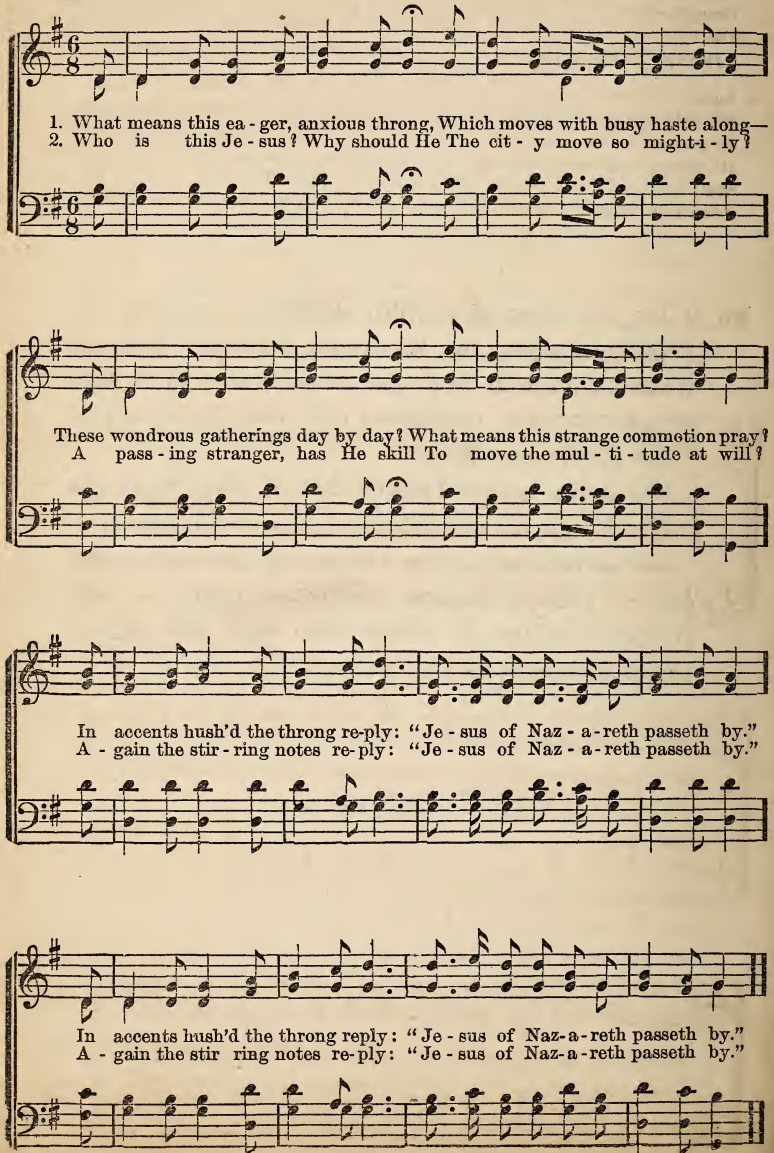
The former is copied from "Calvary Songs," and was the leading hymn and tune in the meetings abroad.

The latter is taken from "Gospel Hymns and Sacred Songs," used by Messrs. MOODY & SANKEY in their Gospel Meetings, of which more than one million copies have been sold in four months.

No. 8. Jesus of Nazareth Passeth By.

"He heard that it was Jesus of Nazareth."—MARK 10: 47.

Miss ETA CAMPBELL. THEO. E. PERKINS, by per.


1. What means this ea - ger, anxious throng, Which moves with busy haste along—
2. Who is this Je - sus? Why should He The cit - y move so might-i - ly?
These wondrous gatherings day by day? What means this strange commotion pray?
A pass - ing stranger, has He skill To move the mul - ti - tude at will?
In accents hush'd the throng re-ply: "Je - sus of Naz - a - reth passeth by."
A - gain the stir - ring notes re-ply: "Je - sus of Naz - a - reth passeth by."
In accents hush'd the throng reply: "Je - sus of Naz-a - reth passeth by."
A - gain the stir ring notes re-ply: "Je - sus of Naz-a - reth passeth by."

Jesus of Nazareth.—Concluded.

3 Jesus! 'tis He who once below
Man's pathway trod, 'mid pain and woe;
And burdened ones, where'er He came,
Brought out their sick, and deaf, and lame.
The blind rejoiced to hear the cry:
"Jesus of Nazareth passeth by."

4 Again He comes! From place to place
His holy footprints we can trace.
He pauseth at our threshold—nay,
He enters—condescends to stay.
Shall we not gladly raise the cry—
"Jesus of Nazareth passeth by?"

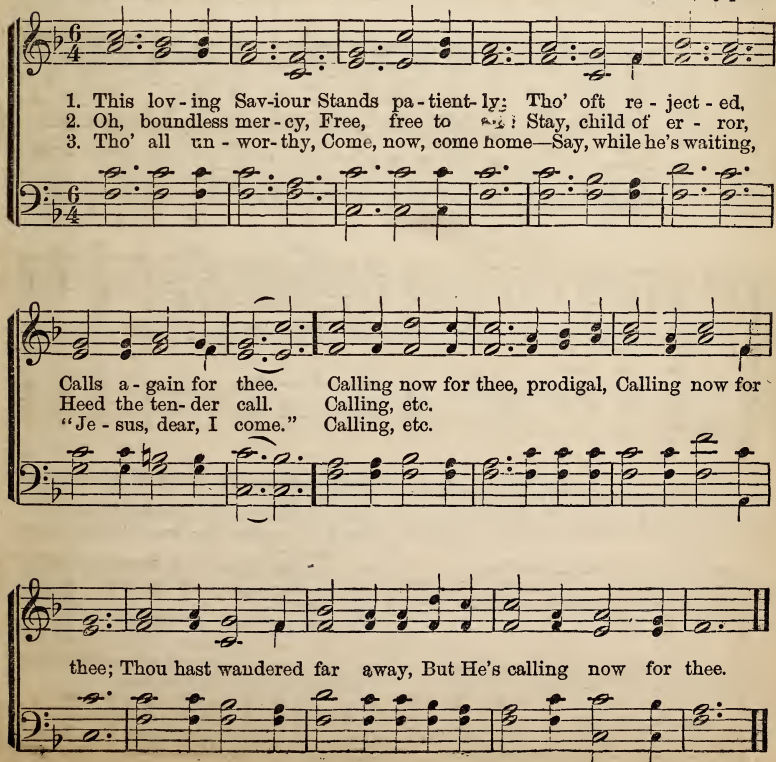
5 Ho! all ye heavy-laden come!
Here's pardon, comfort, rest, and home.
Ye wanderers from a Father's face,
Return, accept His proffered grace.
Ye tempted ones, there's refuge nigh:
"Jesus of Nazareth passeth by."

6 But if you still this call refuse,
And all His wondrous love abuse,
Soon will He sadly from you turn,
Your bitter prayer for pardon spurn.
"Too late! too late!" will be the cry—
"Jesus of Nazareth *has passed by.*"

No. 9. Calling Now.

"To-day if ye will hear His voice, harden not your hearts."—Heb. 3 : 15.

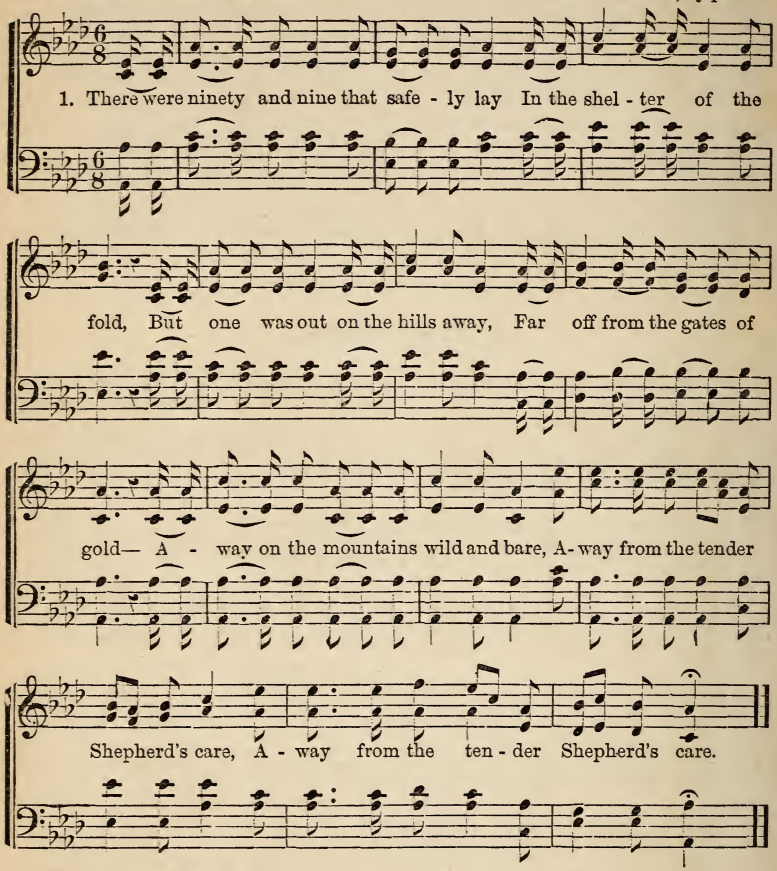
P. P. Bliss. P. P. Bliss, by per.


1. This lov-ing Sav-iour Stands pa-tient-ly; Tho' oft re-ject-ed,
2. Oh, boundless mer-cy, Free, free to Stay, child of er-ror,
3. Tho' all un-wor-thy, Come, now, come home—Say, while he's waiting,
Calls a-gain for thee. Calling now for thee, prodigal, Calling now for
Heed the ten-der call. Calling, etc.
"Je-sus, dear, I come." Calling, etc.
thee; Thou hast wandered far away, But He's calling now for thee.

No. 6. The Ninety and Nine.

"Rejoice with me, for I have found my sheep that was lost."—LUKE 15: 6.

ELIZABETH C. CLEPHANE. 1868. IRA D. SANKEY, by per.


1. There were ninety and nine that safe - ly lay In the shel - ter of the
fold, But one was out on the hills away, Far off from the gates of
gold— A - way on the mountains wild and bare, A-way from the tender
Shepherd's care, A - way from the ten - der Shepherd's care.

2.

"Lord, Thou hast here Thy ninety and nine;
Are they not enough for Thee?"
But the Shepherd made answer: "'T is of mine
Has wandered away from me;
And although the road be rough and steep
I go to the desert to find my sheep."

3.

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through
Ere He found His sheep that was lost.
Out in the desert He heard its cry—
Sick and helpless, and ready to die.

4.

"Lord, whence are those blood-drops all the way
That mark out the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord, whence are Thy hands so rent and torn?" [thorn."
"They are pierced to-night by many a

5.

But all thro' the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back His own!"